The Universalist Leader

A Journal of Tomorrow

Boston January 29, 1921 Chicago

The New Western Headquarters

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

It is the young men of the country who must correct the reaction and pessimism of the older men and push forward toward a realization of the genuine ideals which can not be lived up to without courage and a constant renewal of fidelity to the purest conceptions of democracy and of international responsibility. (*Woodrow Wilson.*)

υ λ

The vocational rehabilitation of disabled industrial workers is essentially the state's business. Each commonwealth owes this opportunity to its own citizens who need it. (*Frederick MacKenzie.*)

υ λ

The air is full of stertorous greetings and heavy breathings of portly admirals and plethoric generals in literary labor. (*J. Dennis Bradley.*)

υ λ

Every man found guilty in my court of cruelty to animals must go to jail. I will have no other sentence in my court for that crime. (*Judge Ben Lindsey, Denver.*)

υ λ

The Ku Klux Klan announces as one of its "four great fundamental principles" "perpetual maintenance in America of white supremacy in all things social, political and commercial." If by these phrases it signified that it wanted the whites by virtue of character to prove natural leaders, the phrase might not be lawless in meaning. The Fifteenth Amendment, written into the Constitution at the cost of the blood of a million men, reads: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color or previous condition of servitude." In view of what has already taken place in Florida, the Federal Department of Justice must without delay examine into the Ku Klux Klan. We join with the best sentiment of the South in demanding such an examination." (*The Christian Work.*)

υ λ

The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Isn't it, then, time for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load but which in itself would be a long step toward the prevention of war? (*General Pershing.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Beware of the judgment of the man who never laughs.

* *

The crow is pretty sure to complain of the lark's singing.

* *

Dead issues preached in dead languages will never rouse to life.

* *

The chief critics of the sermon are those who never listen to one.

* *

The logic of the heart oft puts to confusion the logic of the head.

* *

The lost factor in education is instruction in how to employ our leisure.

* *

Loquacity is often mistaken for wisdom until it is put to the test of experience.

* *

Those who complain of lack of liberty in speech need to study the Golden Rule.

* *

The greatest curse that ever came to labor was the failure to recognize it as a blessing.

* *

Too much so-called liberalism is nothing more than specializing on our own particular hobby.

* *

Have open windows on all side of the mind so that the sunshine can enter at every hour of the day.

* *

For that attack of moral prostration take a course of treatment in reading your Bible and prayer.

* *

Perseverance is a mighty word; stick-to-it-ativeness is not a word, but it gets there just the same!

* *

Nothing could be more unjust to the ministry than to judge it by the one minister who goes wrong.

* *

There are those who have a maximum of knowledge, but only a minimum of wisdom in its application.

* *

Let those who think that law will cure all the ills of life just look about and see what it has not accomplished.

* *

Laziness may not have been the original sin in Eden, but it is the biggest factor in keeping multitudes out of Eden.

* *

Read Miss Smith's Article on Urfa

Miss Harriet A. Smith is a remarkable young woman, and in the Near East, where she served as a nurse, she had a most thrilling experience. With a few other Americans, including Mrs. Richard Mansfield, she lived in Urfa during the sixty-two days when the Turks besieged the French, and her house was for much of the time in the direct line of fire. Her courage and efficiency were such that her companions have coupled her name with those of Florence Nightingale and Clara Barton. The *Atlantic Monthly* has just published a series of three articles from her pen, entitled "On Duty," which have attracted nationwide attention. She has now written for the *Universalist Leader* an article dealing with the city of Urfa, ancient and modern, and with some of the sad events that she saw during her residence. Our readers will have an additional interest in this contribution from the fact that Urfa was formerly called Edessa, and was the seat of one of the earliest and most powerful Universalist theological schools.

Doing Big Things in a Big Way

The Methodist Church is a big thing and it is so because it has been doing big things in a big way. It is the biggest Protestant Church in America to-day, because it went outside of America at the very start, to do something for other peoples. We believe it is safe to say that the real reason for its prosperity at home is its service in foreign missions. In doing these big things it has come into the habit of thinking in big terms. It is not afraid of the term "million" when it counts dollars or men. When other Churches were having their drives for one, two or half a dozen millions, the Methodists set their figures at $113,000,000, and now expect the entire amount to be paid in, but before it is collected it is announced that they need $9,000,000 more for home mission work. And they will get it. During the war this great Church felt, as others did, a slump in membership, but this year it is coming back with an addition of 182,000. Now,

contemplating this magnificent achievement, our own efforts may seem small, and yet proportionately we are right in the same class. We are out for practically fifty thousand new members, and we can get them, and we will get them. But we must think in large terms, and act with a large faith, and go about our work in a large way. With the largest conception of Christianity, the Universal, there is nothing else for us to do. And every one of us must be doing our part now.

* *

A GREAT OCCASION

THE opening of the Western Universalist Headquarters in connection with the new St. Paul's Church was a great occasion for Western Universalists and for the denomination at large. Here, as in all our recent gatherings, the spirit of consecration to service was in evidence. There is not the slightest disposition on anybody's part to minimize or qualify our great affirmations about the future life. In addition, however, there is a growing insistence that the God who means the future life to be good for all His children means this life to be good for all His children as well.

The ministers and laymen who gathered at Chicago gave constant and splendid evidence that they are setting themselves to the task of applying the principles of Universalism to the life that is as well as affirming them to be true for the life that is to be.

The widest differences of opinion were freely expressed in the discussions, but with constant evidence that we had passed from a stage where anybody was trying to secure uniformity to one where everybody is seeking unity. It may well be that a half century hence these meetings at Chicago will be held in no lower esteem than the great celebrations at Good Luck and Gloucester.

* *

THE PUBLISHING HOUSE AND THE WEST

EVERY service that the Publishing House can render Western Universalists through the Western Headquarters will be gladly given. There are some things, however, that are at present impossible. No one has been able to suggest a practicable way of dividing our mail order business. The extent and variety of Sunday school lessons and supplies, running into many hundred separate items, puts it wholly beyond our power to carry a stock at the Western office. Samples of all important books and supplies and a sufficient quantity to meet emergency calls of those who can go to the office, will be in charge of Miss Magraw, but all mail orders of every description should be sent to the Boston office. This applies to subscriptions to periodicals as well as to orders for supplies.

* *

THINKING

WHEN the Great Architect planned animals, He decided to put a brain into each of them, and to add Progress and Development to self-preservation He decided to put into some humans a mind also.

Just as uninvested funds gain nothing to themselves, so an unutilized mind assists its keeper with no Progress.

We are prone to believe whatever we see in print, merely because it is printed, and to accept as truth whatever a speaker says merely because it is a public utterance. When we recall that a vast majority of writers write for financial gain, and that many public speakers orate for profit, would it not be worth while for a few of us to use the mind with which God has endowed us to consider the impressions which we receive in the light of past experiences and according to the facts we already know to be true?

Right here is where we as Universalists have the advantage over not a few other religious bodies. We are not only allowed to think for ourselves, but instructed and encouraged to have ideas of our own, to change these ideas when in the light of God and reason a new one seems more just, and to seek new ideals when conditions change and progress insists.

This then is the essence of religion—that all questions of life, whether they be public or intimate, can be settled by using the experiences of self and others, together with a judicious application of that greatest of all blessings so frequently misused, so often not exercised at all, and so indispensable to all progress, *thinking*.

* *

THE MAIN FACTORY FACTOR

A PASSION for legislation is not a sign of democratic progress, said Charles E. Hughes in an address before the Harvard Law School, as quoted in the *Sun and New York Herald*. And he continued: "In the mass of measures introduced in the legislatures of our free commonwealth, there is too little evidence of perspective, and an abundance of elaborate and dreary futilities."

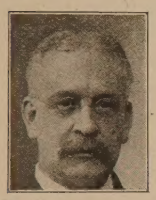
This would seem to indicate that Mr. Hughes agrees with Roger Babson that "the need of the hour is not more legislation." And both these men are right. It has been one of the fantastic fallacies of our developing democracy that evils can be cured by passing laws. To pass a law is not always easy, and yet it is always morally the line of least resistance. It is the ultimate of "Let George do it." It is as impossible to justify to thinking minds as the old autocratic idea that might constitutes right.

In the civic factory where we are building civilization by democratic machinery, the main factor of our success is not in a multitude of statutes, but in a common devotion to fundamental principles. The human factor is the main one in any factory.

Even religiously we are in an age of mechanical invention. Tools and instruments multiply. In many instances they are, as they are called, labor-saving devices; but they are not labor-eliminating devices. Without the human factor the factory is silent, and raw materials do not come in and finished products do not issue. There is no industrial institution where these simple facts are more obvious than in the religious institution which we call a Church, and in which it is our hope to build the spiritual temple of human brotherhood, "not made with hands, eternal in the heavens." Are you a factor in this spiritual factory? Mechanics call for machinists.

Editorial Correspondence

From the Southland



I KNOW a good deal more about missionary work than I did two months ago, and have some things to say which may be profitable. It may be humiliating but it is salutary to confess that we do not know it all about anything, and especially big things. I believe many promising missions have been wrecked because the missionary thought he knew it all. We go from one section of the country to another, from one kind of community to another, and carry all our mental goods and chattels and try to set up religious housekeeping on the plan of the conditions we have left.

But, leaving out the size of the world, this country of ours is a pretty big place, with all sorts and conditions of mankind. We do not speak the same language in the different sections, we do not wear the same clothes or eat the same food, and people everywhere are prone to worship God after their own heart, excepting some places where they do not worship at all.

Now the man who comes out of old New England and expects to set up a Yankee church in the South or West is liable to meet with bitter disappointment. The successful missionary will learn more in the first year of service than he will teach, if he is wise. The people we go to minister to are just as good on the average as the folks at home, but they are different. The primary need of the missionary is an open mind. What he did in the old home church may be useful, or it may lock the doors of opportunity. A miraculous endowment of common sense is a necessity. Also indomitable courage, also unfaltering faith, also patience beyond measure. Add to these the physical strength and agility of the trained athlete. Then he stands a chance of some degree of success.

But any one who thinks he can build up a church on preaching, however excellent it may be, might as well hie him back into the last century, when people trained for mental tournaments were eager to patronize them. Equally true is it that the man who thinks he can build up a church without good preaching will have to think again, and put the best thought of his mind into his sermon, or be a miserable failure.

There will always be in every place a little group who have inherited the faith, and these will form the nucleus of whatever is to be, but they are usually out of the habit of going to church at all or have formed the habit of going to some church where the minister says: It does not make any difference what you believe, if you keep still about it, you can come into our membership. These people who should be among our supporters will be rounded up by shoe leather rather than sermons, for really some pretty good modern preaching can be heard in many churches, ministers preaching regardless of integrity to their official obligations. The up-to-date competition between churches has shifted to entirely new standards. Much as we may rejoice in the liberalizing of the pulpit in general, it is more or less irritating to think that it is coming through mental if not moral dishonesty.

But it is not for us to condemn the others, for the beam in our eye is mental or moral laziness. With the very elemental truths which the others are popularizing and making effective, we have not lived up to our obligation and opportunity. That is, we have not been a missionary Church, we have not felt the urge, much less the compulsion, of the missionary spirit. We do our missionary work vicariously; that is, we find some one who is stirred by spirit to service, who is willing to go to some distant field that holds a possibility of a harvest, and we pat him on the back and say, "Go to it" and he goes to it, and we congratulate ourselves—and forget him!

My point is this: We have begun our missionary work at the wrong end. If we are ever to do real missionary work we must begin not in Timbuctoo, but right in our own local church, with the local minister and the local people. Personally I have no complaint to make, as I am but an amateur in this greatest of all commissions, and plead guilty to the local sins of my brethren, but I want to impress this fact, and we may as well face it now when we are starting our great Crusade, that in our local churches we have not been making Universalists who stick.

We have a good illustration right here, where we are holding Universalist services, at an inconvenient hour to be sure, and getting congregations averaging from sixty to seventy, and, through the unfortunate incapacity of the minister, getting no pastoral service. We are dependent entirely upon the preaching, such as it is, and the favor of the newspapers to put over our message. All the time we are learning of people who are here, many of them with nothing to do, who "used to be Universalists," who boast of it with much satisfaction, but who are not connecting themselves with any church, who certainly do not attend ours, but are cut loose from all religious obligation, until they need a minister for a funeral. We, the officers of our church, have been making a careful estimate, and we are convinced that there are at present in the city of Miami very near if not quite one thousand individuals who "used to be Universalists," or whose" people were always connected with the Universalist Church," somewhere.

Very often they are strong in their opposition to other churches; they want a liberal and practical religion, they can't stand that old-fashioned preaching, and all that sort of thing. That is, Universalism as they have received it has had no enduring grip upon them. They have been drawn by its intellectual convictions, which they balance against others to our credit, but an intellectual conviction of itself is not a religion, however superior it may be. Instead of it becoming the ruling force in their nature to guide them into the workshop of God and the service of man, it has become an excuse for shirking all religious responsibility. I realize that this is a very serious charge to make, and I am making it in all seriousness, believing that unless we are prepared to face the facts and make some improvement in our policy we shall never amount to much as a church, and never render

the service to Christian civilization we are called upon to perform. Here are many families who "used to be Universalists," but who are now alienated from all churches. In so far as we are responsible for this condition we should be ashamed of ourselves, and at once bring forth works meet for repentance. We have been so fearful of being sectarian that we have pulled down the walls of our religious home and sent our children out to be religious tramps.

The days of theological controversy have fortunately passed, or are passing; they served their time, but we were not on to the job of gathering the fruits thereof and bringing into existence a great big, yes, *big* religious organization which could and would do something to save the world from the practical hells into which it is slipping. With a faith that will work in every department of life, while things are going wrong in nearly every department, we have been content to keep quiet or offer to the world in a perfunctory way what the world needs more than anything else.

It ought not to be necessary in this connection for me to say that no one is more eager for Christian unity than I am—the Christian forces alone can save the world, and the Christian forces must work together to do it—but we are not making any headway when we are destroying the most essential units of this unity. We have been disheartened and discouraged by the seeming neglect of other Christian forces to recognize the Universalist Church, when we have not made ourselves big enough, and have not done enough, to make recognition worth while. I want the unity of Christian forces, and I want to go into that unity with a Church big enough and strong enough so it will be a recognizable part of the firm. We shall never get there until we make Universalists who will stick, who will translate their faith into life and stand up under all circumstances for God and humanity, instead of petering out to a vanishing point as soon as they are free from their mother's apron-string.

So I am saying we shall never do any real missionary work for Universalism until we begin at home. As Dr. Hall says, we have the best thing in sight in the way of a religious faith. Never mind what the future may have and probably will have, we have the best thing in sight to help the world right now, and if we do not give it to the people we are worse than profiteers in the meat market! Our missionary work in California, Texas, Florida, North Carolina or anywhere on the face of the earth, must be done in Boston, in New York, Chicago and every place in the land where there is a living and working Universalist Church. Then, when our people travel, and they are a migratory people, they will carry the message by their words and by the lives they live, and will not cut all religious obligation, because they "used to be Universalists!"

It was a law which Jesus laid down and which is still in force, that those who do not fill their place and do their work shall have the opportunity taken from them and given to some sort of gentiles!

But glory be! We are waking up to our chance. The campaign last year showed that we could raise vast sums of money as soon as we had a specific object. This year we are going to show that we can enlist vast numbers of men and women as soon as we have something to enlist them in, and have something for them to do after they get in. It is time for us to stop apologizing and go to work. We shall make strong our missionary circumference just in proportion as we strengthen our local church centers and incarnate in them good tidings of great joy, not only for themselves, but for every creature on this round earth.

F. A. B.

The Wisdom of the Workers

II---The Church---An Educational Institution

Victor A. Friend

UPON request I am writing this article, basing it upon my experience as superintendent of a church school for twelve years. I assumed this responsibility because I was solicited to do so by my minister and others, depending upon their judgment that within me lay the possibilities of leadership that would be beneficial to the boys and girls within reach of my influence. Consequently, this article must be very much of a personal nature.

Out of my experience has come to me a rather positive idea of the meaning of the life of Jesus to humanity, his love for humanity and his exemplification of love by a life of service. With my understanding of the life of Jesus and the eventual permanent influence of that life, love and service mean exactly the same thing, and so if we are to be followers of Jesus, and are to bring his life into the hearts and lives of men, we must serve as he served, unselfishly, with real energy, and, if necessary, with positive sacrifice.

Please remember that this was not my attitude towards the church school (a means of bringing the life of Jesus into the hearts of men), at the time I entered my career as a Sunday school superintendent. It only came upon me after some years of rather indifferent application to the responsibility which I felt had been thrust upon me.

Now I am asking those who doubt the possibilities of the church as an educational institution, if it is not the only institution yet conceived by man, outside of the home, where our boys and girls can receive the necessary education for the development of their religious natures. I would like to ask of those who doubt the possibilities of the church as an educational institution, if we who love the church and what it stands for shouldn't be willing to make some of the sacrifices which Jesus was obliged to make in his life, for the sake of our boys and girls. How else can the influence of the life of Jesus reach our boys and girls and develop in the n the highest types of religious character?

I had the satisfaction of finding, at the end of twelve years of experience, a church school thoroughly organized, with classes led by devoted, qualified teachers of religion, the result of whose influence over the children who pass through their hands can never be blotted out.

The book from which we drew our lessons for the Kindergarten, Primary and Junior Departments was of course the Bible, and the lessons mostly used the Murray Graded Course, supplemented by hand work, adaptable music, poetry, religious pictures, and many other materials and programs that would cultivate high ideals in the minds of our boys and girls.

The Intermediate and Senior Departments always gave me a great deal of concern. It seemed impossible to find men, in a community where men of the highest inspirational and religious type live, who would take on the responsibility of leadership with groups of high school and college boys. Men within reach of our church seemed extremely indifferent to this very important matter, and consequently I found the school constantly losing the boys from its ranks, especially those of the adolescent ages, when they most need and appreciate the companionship, leadership and fellowship of real men.

This was not entirely true of women, but nevertheless it is difficult to find women who can provide an attractive, fascinating course of study for boys and girls who feel within themselves that they have completed their course of religious education, having used the Bible exclusively as their text book during the period spent in the Kindergarten, Primary and Junior Departments.

While of course I am not denying that the use of the Bible is most important in all the departments of the Sunday school, I am convinced that for the adolescent ages we should broaden our curriculum and bring into our course of instruction everything that it is possible for us to find that will stimulate cleaner thinking and clearer vision, and create higher ideals, helping to make these ideals realities.

Do not be misled into thinking that I am in any way attempting to belittle or discredit the work of the church or the church school as it is now carried on. So far as the church or any of its organizations goes, and so far as the church school and its present curriculum go, the work which they are doing, either as a strictly religious organization or an educational institution, is perfectly splendid. I do feel, however, that the supremely important work of the church is the religious education of those boys and girls who come within the sphere of its influence, and to do this we must not have a weak link in the chain.

I recommend that a course of religious study be drawn from art and religious pictures, from poets and poetry, from music and literature, from the motives which seemed to control the great men and women of history, from science, and from many other sources. I recommend that the church intelligently endeavor to become the great father of our boys and girls, and assist in directing their lives into channels where they can be of the most service to themselves and to humanity. I recommend that the church become the great mother of our boys and girls, and that their physical welfare be studied, watched and directed so that they may become physically fitted to face life. I recommend that we, like Jesus, draw our lessons from nature, from life and from God, and from our idea of the Heavenly Father, as he exemplified in his life his idea of the Heavenly Father. I do not find in any of his teachings where he felt himself beholden to any line of instruction except that which would bring into the hearts and minds of his hearers a desire for the highest type of life.

I make the statement here, with all frankness, that I believe our church leaders lack the quality of initiative and possess the qualities of avoiding the necessary application of mental effort and of dodging the issue, which is that a course of instruction carried forward by lay people, based strictly upon the Bible as a book from which to draw all the material for the course of study, fails to have a fascinating, attracting influence over the adolescent boys and girls.

A broad curriculum of religious instruction for the adolescent ages may come from the experience of lay people, and may be forced upon our church leaders against their will and wishes, but I am quite convinced that the lay people of the church are unconsciously dissatisfied with the indolence that some of our church leaders are showing on this subject, and it is one of the reasons, in my judgment, why so many of the lay people feel within themselves that the church as an influential institution fails to reach the age that needs the church and its influence most.

My experience has told me that when classes are organized under leadership which can provide the boys and girls with interesting and fascinating instruction, they voluntarily seek the church school because it seems to bring into their lives something which they crave.

I am frank to admit that I have not yet, myself, formulated in my mind a well-defined plan for others to put into operation to fill this great need. I am prepared to say that I think men and women who can feel themselves unfettered by the dogmas of the past and the influence of those who base their entire religious foundation on creed and superstition, are doing splendid work in the leadership of young people, and in the development of the very highest type of religious nature in these young personalities, but it is only here and there.

To my mind, the greatest evils we have to contend with in this world are selfishness, hatred and envy, and everything growing out of these evils. The church is the human machinery to be used to overcome these evils by inculcating and promoting the Christ spirit in the heart of men.

When we can truly have the spirit of Christ enter our hearts, and our program of life is one of service to the next generation, so that the next generation will feel the pull of the leadership of personalities who really are disciples of Jesus, then the program as outlined by the life of Jesus will go forward, and the world will truly be a Kingdom for Christ.

I would recommend that no church school should be without a Teacher Training Class, where the young people who feel the inspiration can have a fairly complete course of study on child psychology; on the principles of teaching; on the life of Jesus; and a course of study on the Old Testament, which these devoted

young people, who have been inspired with the idea of utilizing their lives for the development of the boys and girls, will be eager for. If necessary, the leadership of this class should be taken by a person employed for such a purpose, and the class should, to all intents and purposes, be a picked group.

If this step is taken, our churches, in a few years, will have as leaders of our boys and girls qualified instructors on religious education. Then the church will eventually develop a group of people who can bring to the adolescent boys and girls a course of instruction that will fill this ever unfilled need and longing of our boys and girls of high school ages.

I recommend that the church enter into and become a part of the social activities of our growing boys and girls, making the church a social center, carrying forward such social events as are authorized and recognized by the home as necessary for the development of adolescent life.

I recommend that the church arrange a program of social activities that will bring our boys and girls together in an atmosphere of mutual friendship, where attachments may be formed between the boys and girls that will culminate in the very best results for their future life.

I recommend that our church leaders, who have accepted and allowed themselves to be elected to places of responsibility in church leadership, furnish our church schools with a carefully arranged course of instruction for the adolescent ages, using therefor only headings or suggestions for organized class work along religious, moral and ethical lines, and studies on art, literature, history, music, social life, sex relationship, thrift, virtue, hygiene, etc., together with information as to reference books that may be secured to assist our lay teachers along their suggested lines.

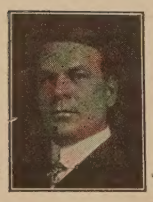
I recommend that in our organized classes in our church schools, leading men and women of the several professions be invited to appear from time to time, bringing to these classes their idea of what a life in the different professions means, not only in financial recompense but in the recompense of satisfaction in making life serve humanity, thereby assisting the boys and girls who come under the influence of the speaker to decide their future career.

I recommend that each church school employ some gifted person who shall provide a church school opening exercise program for all the departments, bringing into this program such varieties of ideas that the religious nature of the child may be touched and inspired from every angle.

I recommend that our churches which are in touch with each other make up a committee composed of such persons as are employed by the several churches to develop the program in each church, this committee to be a means of rotating these programs so that they may accomplish their greatest good.

These recommendations do not mean that a large amount of expense must be gone into to provide our schools with authorized courses of instruction. They do mean that some person has got to understand the adolescent ages, their real needs and positive requirements, and make an intelligent effort to furnish a program to reach the desired results.

Following the General Superintendent



SINCE writing the last chronicle recorded in this column, my travels have taken me into several localities altogether new to me. Three years had elapsed since my first visit to North Carolina. Then I visited Durham, a fair and enterprising city, made famous by the world renowned "Duplex Razor" and two brands of a much used weed characterized as "noxious," but of interest to Universalists because the W. N. M. A. has, for years, maintained there a church that is making satisfactory progress toward the goal of self-support.

This time my destination was Kinston, a little east and south of Durham. The church at Kinston—very attractive and comparatively new, built under the ministry of the Rev. W. O. Bodell—is another monument to the missionary zeal of our women. It was late enough for something different, but the South at the time was trying to show what it can do in terms of hot weather, and succeeding admirably. Even the North Carolinians themselves admitted it was hot. I nearly melted, but didn't, and really had such a good time that I want to go again soon even if I have to invent an excuse.

The minister on the Kinston circuit was and is none other than the Rev. Harry L. Canfield, widely known as the man who, twenty years or more ago, was the national secretary of the Y. P. C. U. Since my visit he has been relieved of a part of his responsibilities by the arrival of the Rev. Dwight A. Ball, formerly State Superintendent of Churches in Maine, who will take charge of the Kinston church. I was glad to see Brother Canfield, for the simple reason that he visited our little church in Dexter, New York, when I was a youngster in the Union, and by his persuasive message and winsome personality planted in my mind the first idea of entering the ministry that I had ever entertained. He has endeared himself to the people of his circuit, and under his leadership his churches show most gratifying evidences of growth.

I met a good many "Outlaws" while there, all of whom are law-abiding citizens and prominent members of our church. It was Mr. Outlaw who, with a twinkle in his eyes, puzzled me for a moment by saying: "We have two men here in Kinston who have the same father and mother and yet they are not brothers." He enjoyed my bewilderment for a moment and then enlightened me by remarking: "At any rate they own a place of business on which there is a large sign that reads 'Nott Brothers.' "

The State Convention was in session at the time. It was well attended, very enthusiastic, and made a record in constructive work outlined. The church, freed from debt at last, was dedicated while I was there, and I had the honor of pronouncing the official dedicatory sentences.

I can not drop my comment on Kinston without a word or so about Dr. and Mrs. Hardy, good Episcopalians, who entertained me in their beautiful home during my visit. They insist they are good Episcopalians, and I am sure they are, but their Episcopalianism has in it a Universalist flavor. Not only did they entertain the General Superintendent, but they housed others who were at the Convention and kept open house for the Universalists. They were the soul of hospitality, and were so kind in every respect that I was not only loath to leave them, but a bit homesick after I had departed.

I had known for a long time that we have Universalists in West Virginia. Dr. Rowland, who had migrated across the Ohio border into West Virginia, had been after me for months to visit this field. At length the opportunity presented itself and I visited Fork Ridge, where we have a very attractive church. Fork Ridge is about forty or fifty miles from Wheeling. I left the train at a little hamlet down in the valley Saturday morning. I was met by Mr. John F. Harris and Dr. Rowland in an auto, and immediately on leaving the town we began to climb. Up and up we went for several miles, until it seemed to me we were at the top of the world. At last a wonderful view burst upon my sight. I found we were running along the peaks of a series of ridges with steep slopes crossing and re-crossing each other, with deep valleys in between. The slopes of these ridges are extremely fertile and exceedingly productive. All of the farm-houses, churches and schools are on the tops of the ridges, instead of in the valleys, which are very narrow.

The people, of good old American stock for the most part, are industrious, intelligent, sturdy and prosperous.

Picturesquely located on one of these ridges, Fork Ridge by name, we have a fine church edifice. You can see it for miles around. We have more than a building there too. We have people who are interested in the church and ready to support it. I spoke four times in the church, once on Saturday night and three times on Sunday, to audiences which filled the house. Many of the people on this Ridge gave money to the denomination during the Drive and several *Leaders* are taken regularly. We ought to have a settled minister at Fork Ridge. The people want one. It is a rural church. There is no town near it, but farmers are numerous and most of them are Universalists. Some minister who likes that sort of thing would be very happy there.

My next stop was at Galveston—not Texas but Indiana. The occasion was the Indiana Convention. It was a stirring affair. Indiana Conventions usually are stirring. The spirit never fails to move. There is always enough of dissension, yes, and contention, to prevent stagnation, but never enough to result in disruption. Invariably, once or twice during the session a storm breaks upon the delegates, but it blows over and you observe, when it has passed, that apparently it has done no serious damage. The Convention this year did things.

I was quite a little interested in the ministry of the Rev. Henry C. Beckett, who for considerably more than a decade has taken care of our Galveston church, and several others which go with it in a circuit. The salary has never been large, hardly enough to support a minister with a family. Mr. Beckett, however, has had his "Chair of Tent-making" on the side, only he has not made tents; he has raised chickens and made a garden. He has built himself into the community both as a parson and a producer.

A free Sunday made it possible for me to visit our church in Indianapolis, where one of our young ministers, Edwin Cunningham, son of the late Rev. G. E. Cunningham, for several years Superintendent of Churches in Kansas and Missouri, is beginning his pastorate. I preached at the morning service. The congregation was excellent. There was every indication that Mr. Cunningham is beginning a successful pastorate.

A few days later I was back in Wisconsin, the state in which I began my ministry eighteen years ago. The occasion was the State Convention. The meeting place was Markesan, where the Rev. G. A. King, formerly of Wichita, Kansas, is the new minister. It was good to see the signs of life in the Markesan parish. Stanley Manning was on hand and of course he organized a "new Union." It was not a large Convention. We have only four active churches in the state, but they are all strong; three of them are particularly vigorous. Plans were laid, and some steps were taken, looking to a reinstatement of our cause in the Badger State. Wisconsin will be heard from.

From Wisconsin I jumped over into Canada. My destination was Olinda, Ontario, where we have a rural church located in one of the richest agricultural districts of the Dominion. The land, or much of it, in this section, is worth $1,000 an acre and no one wants to sell it at that price. Fruits, especially apples and peaches of a most luscious variety, grow there in abundance. The one crop, however, that brings the greatest monetary return is early tomatoes. The growers get as high as $1,000 per acre, in profit, out of this fertile soil, each season, and their work is all over early in July. The rest of the year they are in a position to "dress up," ride in their automobiles, watch the industry of others and say, "Why work?"

The church, which is equipped with a parsonage and community house combined, has two ministers, the Rev. Leon P. Jones and the Rev. Mrs. Leon P. Jones.

The Ontario Convention was in session and I spoke four or five times to a full house.

The Universalists are not over popular with the Orthodox churches in the vicinity of Olinda and Blenheim, where we have another church. Just now an interesting question is up that is causing Mr. and Mrs. Jones much annoyance. The Registrar at Toronto has challenged the right of Mr. and Mrs. Jones to perform marriage ceremonies on the ground that the Universalist denomination is not specifically mentioned in the Province marriage act. He has even notified them that certain couples they have married are not legally husband and wife. This story has been widely circulated throughout the surrounding country, and naturally young couples are not rushing to the Joneses when they want to get married. Incidentally our church suffers not a little. A good lawyer in Windsor states that both Mr. and Mrs. Jones are

fully qualified to perform marriage ceremonies. Undoubtedly the lawyer is right, but the Registrar "stands pat."

Mr. Jones is sure the whole thing is a piece of religious persecution, the object of which is to repudiate the Universalist church and drive it out of business. We hope he is mistaken, but the denomination will take steps to secure an official ruling that will vindicate our church and its rights.

John Smith Lowe.

Urfa

Harriet A. Smith

URFA—ancient Ur of the Chaldees, according to some writers—lies in Northern Mesopotamia, one hundred and seventy odd miles northeast of Aleppo, toward the Persian border. Lying just at the foot of the gray rock mountains to the west, it faces the great wheat plains to the east, which stretch south to the plain of Harran, where Jacob served so many years for Rachel. On a fair day one can see the tall minaret in that old walled town thirty miles away across the desert. A small mosque, just below the ruined walls of the citadel, marks Abraham's birthplace, and near by are "Abraham's Pools," sacred to the Prophet, one of which is filled with fish, myriads of them, also held sacred. If one throws some bits of bread into the water a hundred fish jump for the morsels, rising half out of the water in their eagerness to get their share.

Urfa is a stone city built of the soft limestone quarried from the hills. Its narrow streets pass between blank walls, broken here and there by iron doors, for, in this troubled and time-immemorial war-ridden country, windows would afford too easy an ingress for bullets and robbers. The windows are on the inner courtyard, around which the rooms are built as on a hollow square. Civilizations have come and gone, Persian, Assyrian, Arab, Turk, but Urfa is the same to-day. In the limestone hills are thousands of ancient tombs hewn out of the living rock, each with its usual number of sarcophagi—three—already rifled of their treasures during the preceding centuries, some now put to household uses by the Kurds who inhabit the tombs. Many of these bear carvings and inscriptions in Assyrian and other ancient languages, now nearly obliterated by time and smoke. They are more ancient than the ruined citadel, the walls of whose great moat, one hundred feet deep, show where some have been cut through. In one can still be seen the circular "stone rolled away from the door of the sepulchre" into its niche in the wall.

Here in Urfa long before the Great War Corinne Shattuck of Boston had built up an orphanage and school for the blind with an extensive industrial plant where the boys were taught the trades and the girls learned the art of sewing and embroidery. Her name and her work live after her and her memory is respected by the Moslems and loved and honored by the Christians.

It was into her orphanage buildings, taken over by the Turks during the war, that the American Near East Relief expedition gathered the Armenian and Assyrian children, the scattered remnants of the nations after the great massacre and deportations of 1915. Many of these children had walked hundreds of weary miles across barren mountains and desert plains, and were far from their own cities and bereft of all their relatives, who had died on that weary march of hunger and thirst and exhaustion, of scourge and bayonet, and each child has her own terrible memories.

Boys came drifting in from Arab and Kurdish villages where they had lived in disguise or been held captive. Women and children were rescued from Turkish houses where the children were being brought up in the Moslem faith. Some knew no other. Some had been sheltered by Assyrian Christians, who suffered less persecution than their Armenian neighbors. Some had been hidden in cellars and caves. Some came back from exile farther south.

When the Americans reached here in April the ruined Armenian quarter was silent, deserted. Until the British Army had come into occupation a short time before no Armenian had dared to show his face, but as the months went by the people came drifting back and in the course of the summer and fall of 1919 the ruins began to show life. Little shops were opened and business was resumed. The orphanage increased to 1200 children and older girls, some of whom were later repatriated by the British, so that at the end of the year there was, including the orphanage, an Armenian population of about 6,000 where the pre-war population was 30,000. They lived mostly in cellars, the ruins of their former homes, for it is easy to ruin an Eastern home, whose ceilings and roofs are made of long poles laid side by side and covered with earth, the earth kept hard and compact by means of a heavy stone roller. If these roof-trees are removed, as they were by the Turks for firewood during the years of the enforced absence of the Christians, the earth roof falls in and the house then being open to the rain and snow of winter the side walls soon give way. Such was their condition when the owners returned and sought shelter wherever a piece of roof could be found intact.

In buildings designed for one hundred there were a thousand, who lay three and four deep in long rows across the width of the rooms, several hundred sleeping on the floor of the church in the adjoining compound. When the orphanage moved to the tents out in the environs the condition of the children was improved during the hot weather, for there was better air and more room to move about, but when the rainy season began in October and snow came and the weather was cold, the children suffered; many were with just a thin blanket between their little bodies and the cold damp ground, for there were not nearly enough of the native mattresses to go around.

(And such is their condition again this winter. If we could feel the touch of the cold ground against our own bodies or know that it was our own little ones who were lying out there in the Mesopotamian fields, we would give more freely of our substance to

provide at least enough for food to keep warmth in their little bodies.)

They had known so much greater hardships that they managed to be cheerful even under these primitive conditions, but there was an increase in colds and bronchitis and pneumonia as the rains came on, while the ever present malaria kept the infirmary full. The Near East Director in Aleppo had fortunately sent us twenty hospital beds with an abundance of linen, so we managed to make the sick fairly comfortable despite the rain, which turned the red brown earth into a sea of mud and dripped from the joinings of the tents.

Meanwhile Miss Louise Law had built up a wonderful industrial works, employing 1500 men and women, mostly women, where the raw cotton and wool were being cleaned, spun and woven into the native cloth which was turned into clothing for the refugees by the busy fingers of the women. Many stockings and sweaters were being knitted for the winter, and other departments opened, including a carpenter shop and a shoe shop. The industry was fast becoming self-supporting. In the orphanage, too, the older boys and girls were learning trades—tailoring, shoemaking, weaving, while the younger ones were attending school. Such we were, when the Turkish Nationalist movement and the besiegement of the French Army of Occupation began.

During these two months of the siege the industrial work languished for lack of material and the people had to be fed from the soup kitchen. Toward the end the children were on starvation rations. The Armenians had barricaded their quarter, fearing massacre, but upon the evacuation of the French troops this had to be reopened, and as a consequence relations between the Armenians and the Turks were strained. It is doubtless a fact that the presence of the small American contingent saved the Armenians from slaughter, Miss Holmes having managed to retain friendly relations with the Mustaserif during the siege. After the evacuation we had to gather up the ragged ends of the work again, re-establishing infirmary and clinics, but the industrial work, because of the cutting off of funds by the Near East, never reached its former status. However, more relief work was done by the Armenian Committee, which had received some funds from outside.

The Armenians of Urfa are a brave people, as witness the fact that in the great massacre and deportation of 1915 Urfa was one of three or four cities where the Armenians refused to be deported, preferring to die with honor at home rather than to perish with hunger and thirst, with scourge and bayonet, in the desert. They barricaded their quarters and stood siege for sixteen days, when street walls were battered down by Turkish cannon and they were killed where they stood, the wells in the compound being at the present day filled with the dead. Women fought with men in those days, and boys of thirteen wielded rifles.

Urfa stands to-day as it did two thousand years ago, the meeting place of Arab, Kurd and Turk, and here the three languages are heard on the streets, together with Armenian. Assyrians there are too, but the ancient Assyrian (Ashurian they called it) is not spoken. Only the churches use it, Jacobite and Chaldean, in their time-hallowed church ceremonial. The flowing robes of Biblical times still survive, and the primitive customs. One feels that one has gone back two thousand years and more, but the "glory that was *Edessa* has departed."

The Lurch Towards Pessimism

Prof. Daniel Evans

IT is a striking fact that yesterday few thoughtful persons would answer in the negative the question: Is the world really making progress? The idea of progress, while not having a long history, had taken possession of the modern mind. Men looked forward with confidence to continual advance and the certain realization of their ideals. To-day, however, a change has come over the thought of men in many lands. There is a new doubt about progress in the minds of many, and a new conviction in the minds of some as to the decline and fall of civilization. There is also a deepening sense of pessimism and a growing feeling of despair, and many persons say "the struggle naught availeth." Books are written by men in the defeated countries, and likewise in the victorious countries, which frankly publish this new pessimism, as the work of Sprangler in Germany, Dean Inges in England, and the Adams brothers, Henry and Brooks, in our land, show. And these writers express the thought and convictionss of many others.

This state of mind is profoundly significant for us. We must seek an explanation for it that we may save ourselves and recover others from the slough of despond. Doubtless the breakdown of the outer supports of life explains much of this new pessimism. Much of the structure built up by men through the generations lies in ruins. The outer ways and means of life have fallen down. The whole schedule of life has changed and nothing moves as it once did.

Then, too, the idea of progress maintained and taught is discovered to be out of relation with the facts of life and the actual history of the world. It was supposed that progress was constant, and always upward, and automatic in its working and mechanically guaranteed. Some said it was linear, others spiral, but in either case there was no recession, nor decline, This idea has proved to be illusory, and when disillusionment sets in, despair overtakes men. Moreover, the progress of the race was wholly identified with Western civilization, and since this has broken down, and there is no high estimate of, nor hope for, better things from the Orient, these men think the whole world is doomed. Since they have no world-vision, nor race-consciousness, they have no hope for the world.

And when the outer supports of life break down and the thought cherished proves illusory, men retreat within themselves. If, however, they have no inner resources, then pessimism results. There comes

about a failure of nerve, as Gilbert Murray says. When they find inner poverty and impotence, and their ethical convictions shaken and their religious faith in eclipse, then they lose heart and await the coming night in submission, or with rebellion.

The lurch toward pessmism offers the Christian Church a great opportunity and imposes a grave responsibility. It must minister to men in just this situation. It must reach them where and as they are. Their very condition will force us to a deeper knowledge and a higher appreciation of the religion which the Church is set in the world to teach and embody.

The Church must again re-evaluate the inner life. The Kingdom of God is within us. All the deeper experiences and all the greater values are in men. What a man is is infinitely more important than what he has. The unfailing resources of life are those of the soul. Now is the time for the Church to minister to the inner life of men, to give them wealth of soul, to help them to feel at home in their own minds. We have, also, the opportunity and responsibility to proclaim and promulgate a truer idea of progress. Hitherto we have measured progress too much by material standards and regarded it largely, if not solely, as control over the forces of nature for the material benefit of men. We need to measure progress by an ethical standard, and test all movements by their ministration to the deeper and greater needs of life. The very power over nature which man is rapidly gaining requires an immense development of moral and spiritual character that this power may be used for constructive purposes, rather than destructive. All power must be for great human ends.

Then, too, we need to emphasize anew the place of will in progress. Real progress is not automatically caused, nor mechanically guaranteed, but it requires the co-operation of the human factor, and its price is eternal vigilance and utter devotion. Things do not come out all right if men of good will do not throw in their lives to make them come out all right. Order, stability, and progress are secured by the power of socialized co-operative wills.

And we need broader visions than some have cherished hitherto. We must realize that the progress of the race is not exclusively in the care and keeping of any one country, nor in a group of countries, nor even in the whole Western World. All the peoples of the world have their part to play in the great Drama of Humanity; all have their place in the new City of God, and all bring their glory into it, in the contributions they make to the total life of the race. There must be no Chauvinism in our moral ideals, nor in our religion. It is a time for the Church to proclaim a social ideal and a world religion.

Once more, the opportunity and responsibility for the fortification and reinforcement of men by recourse to religion are now very great. When men realize their own failure, and discover their own impotence, they find their only adequate resource and sufficiency in God. Man in his isolation from God is impotent; man in his filial fellowship with God feels himself able to do anything. Now is the time to declare to all people: "He that sitteth on the throne maketh all things new." The sovereign God is the God of Reconstruction, of Progress, of a new heaven and a new earth.

A Challenge to the Church

The Rev. Arthur W. Grose, D. D.

Consulting Specialist, Character Education, Education and Recreation Branch, War Plans Division, General Staff

WHAT is the primary function of the Church? Is it to be an evangelist proclaiming the truth once delivered to the saints? Or a spiritual physician, prescribing for human ills from a pharmacopeia and by a technique perfected centuries ago? Or a moral judge with delegated authority to convict men of their sins and prescribe penalties to be inflicted in the here and the hereafter? Or is it rather to be an interpreter and moral leader, accepting full responsibility for assisting men to understand their present-day problems, and actively participating in the process of finding and experimentally trying out methods and programs designed to make this a happier and better world?

Probably the Church needs to do all the things indicated above and many others besides in order completely to fulfill its divine mission. Speaking for myself, however, concerning my own conception of the most immediate task of the ministry, to which I still claim allegiance, I feel that for some time to come the main business of the Church will be that of exercising a real moral leadership in the constructive thinking which is just now so much needed in our shaken and well-nigh shattered world, and of actively sharing in that "building type of effort" through which alone a new and better world can be brought to pass.

I have deliberately put this thought in the form of a personal conviction rather than that of a dogmatic assertion, because three years of experience apart from the ordinary duties of the pastorate have caused me to raise many times the question as to whether the Church is to-day fully prepared to exercise that supremacy in moral leadership which it should naturally have. Testimony here is of more value than argument. I am stating only the truth when I bear witness that among the army officers and educators here and abroad with whom I have chiefly worked, I have often found, to an extent that I have not always found among ministers and church workers, a clarity of moral vision, a loyalty to noble ideals, an unselfish devotion to duty which has often amounted to a real passion for service, and, along with all the rest, a *determination to get things done* which should actually and perceptibly improve human lives. In addition, I should do injustice to the facts did I not also testify that along the lines of those personal qualities which all who aspire to moral leadership must have, I have never found, in the twenty-five years of my ministerial associations, a warmer human sympathy, a more open-minded readiness to consider on its merits

another's point of view, or a finer co-operative spirit than I have generally found among those with whom it has been my rare privilege to work.

There are exceptions, of course. There are reactionaries as well as progressives in the army. There is the "hard-boiled" type of man as well as the "officer and gentleman" type. There are those unwilling to adopt any idea or program which they did not themselves originate, as well as those who are eagerly seeking light and guidance from any source that will assist them in their purpose to make the American Army a true expression of American national ideals and spirit. But those who have been directing and shaping the "new army" have been, in the main, men who have been modestly and faithfully trying to solve an actual problem in a way that should bring a sense of pride to every true American.

A similar process has been going on in the industrial world. Without claiming any monopoly of wisdom, or making any loud profession of their high moral purpose, these "dollar chasing" manufacturers, business men, labor union leaders and others, whose "selfishness and greed" have often received such unsparing condemnation, have gone along, busy with the job of actually trying to improve human conditions and to work out a system of human relations which should at least be a little better than that which had previously existed. Their success has not been complete. But of the sincerity of the purpose of many of them, and especially of their disposition to "get down to cases," no well-informed man can have any serious doubts.

In the same way many other lay agencies, in their desire to get things done that need to be done, have been addressing themselves in a real way to the task of social reconstruction. I will mention one recent illustration of this spirit—the All America Conference on measures to combat venereal disease, held in Washington early in December. I was one of a mere handful of clergymen present, and probably I should not have been there except that the promotion of this work in the army falls within the range of my official duties. The remaining members of the Conference were doctors, nurses, social workers from medical clinics and the like from all over the United States and from as far away as Central America and Brazil. Yet candor compels me to state that I have seldom attended a church convention more obviously animated by a high moral purpose, reflecting a more genuinely religious spirit (though with conventional phrases conspicuously lacking), or giving greater emphasis to the absolute necessity of utilizing every moral and religious agency and motive, if the work now begun of ridding mankind of its greatest social curse is to have any large measure of success.

Is the Church prepared to meet the challenge which these facts involve? Is the ministry to-day equipped by training, experience and definite aims to assume a real leadership in the vast work of world reconstruction? Are we, who claim to be leaders, really leading, or are we complacently trailing along with the procession, occupying second or third or fourth place instead of first? The most searching question of all is—Are we doing any *constructive thinking*, and are we actually participating in a *"building type of effort?"*

I shall be very happy if this rather personal projection of the challenge which all the world is making to the Church to-day shall at least cause some of those who should be considering this fundamental matter to give the challenge their serious and earnest thought.

Opening of the Western Headquarters

TUESDAY, January 18, 1921, is a milestone of Universalist progress. It witnessed the formal opening of the new Universalist Headquarters at the Cathedral Church of the Middle West. When the idea of the new St. Paul's was growing in the generous spirit of our great layman, Charles Hutchinson, it always meant more than a local church. He perhaps more than most others realized that Chicago is the capital of a great midland empire, and that if Universalism is to come to its own in the Mississippi Valley it must have a great center of influence and power in Chicago.

It was something more and greater than chance that determined the type of the present group of buildings. The new St. Paul's is a beautiful example of the finest type of New England Colonial architecture. The Universalism of Murray and Sargent was the finest flower of New England Colonial thought and spirit. The new St. Paul's, with its splendid Parish House equipped for all modern uses, the spacious library, and Ryder House, bearing the name of a great minister of old St. Paul's and dedicated to the task of training the ministry of to-morrow, are a great collective symbol of the fact that the Universalism that in the last hundred years has transformed the religious life of New England is setting itself to a similar task in the life of the Middle West.

It can not be too strongly emphasized that the Western Headquarters is much more than a branch of the General Headquarters in Boston. The New England city will long remain at the center of Universalist history, and is itself the strongest present center of denominational power. Boston itself, however, is ready to give men and money to make Chicago a great center of Universalist expansion. Western Universalists are looking to the West, expecting and believing that there in the twentieth century will be repeated on a larger scale the nineteenth century Eastern achievement that the entire denomination united in celebrating at Good Luck and Gloucester last summer.

The first meeting on the program was that of the Lombard Trustees, at nine o'clock Tuesday morning. Members of the Board who remember the dark days of five years ago, when no one felt sure that Lombard could survive, must have rubbed their eyes to make sure of being awake. For every report was of progress and expansion expressed by from one hundred to three hundred per cent gain. The trustees voted to proceed immediately to the erection of a new Science Building

for which the funds are now in hand, and to undertake the construction of a Stadium as soon as the necessary arrangements could be made. Every one felt that, under the superb leadership of President Tilden, Lombard is facing a splendid future, soon to be realized.

At ten o'clock the meeting of the Trustees of the General Convention began, of which a full report will be given next week by the Secretary of the Board. It may be said in passing, however, that the reports from all organizations and agencies showed great activity and progress.

In the afternoon a meeting of the Mid-Western ministers and laymen was held, with the new Mid-Western Superintendent, the Rev. Luther R. Robinson, presiding. Ohio, Indiana, Michigan, Illinois, Wisconsin, and Minnesota were largely represented, with individual attendants from farther east and west. The Superintendent brought an inspiring report from the first object of his attention, the church at Waterloo, Iowa, again restored to activity.

Greetings were given and future policies described by Dr. John Smith Lowe, our General Superintendent, who voiced his belief that all we have done in the last two or three years is only prophecy and promise of still greater achievement in the years ahead.

The Rev. George C. Baner, of Ohio, spoke on "The Field and the Opportunity," and the discussion of this topic was led by Mr. W. H. Holly, of Illinois, formerly Vice-President of the General Convention.

The Rev. George H. Ashworth, of Michigan, spoke on "Expansion in Membership and Churches," and the discussion was led by Judge Charles H. Imes, of Illinois.

The Rev. Pliny A. Allen, of Illinois, spoke on "Education and the Ministry," and Judge W. G. Spurgin, also of Illinois, led the discussion which followed.

At three o'clock there was an open meeting of the Trustees of the General Convention, with Dr. Lee S. McCollester presiding. The Rev. Harry A. Hersey, of Indiana, presented the resolutions of the previous meeting on "The Field and the Opportunity." The Rev. W. J. Taylor, of Wisconsin, outlined plans for "Expansion in Membership and Churches." And President Joseph M. Tilden defined the "Problems of Modern Education and the Modern Ministry." There was general regret that illness prevented the presence of Dr. James F. Albion, of Maine, who was designated to reply for the Trustees of the General Convention.

At five o'clock a conference of the women present was held, with Mrs. Marietta B. Wilkins, President of the Women's National Missionary Association, in the chair, followed by a reception to the Officers and Trustees of the General Convention.

At 6.30 the large dining room which occupies the entire area under the church auditorium was filled for a banquet at which the visiting officials and ministers and their wives were the guests of President Roger S. Galer and Mrs. Galer. After the banquet there was an adjournment to the church, where the formal exercises took place.

The President of the General Convention, Roger S. Galer, voiced the general sense of the significance of the occasion, and assured the Eastern visitors that the West was now ready to challenge them to a great and splendid achievement for Universalism.

Dr. L. Ward Brigham spoke for St. Paul's on the Midway, expressing the hope that St. Paul's was only the first of many similar developments, and that presently in every center there would be an institution that would dignify faith, prove loyalty, and magnify service. He assured us that St. Paul's to-day is only the partial realization of a still greater dream; that not only would we yet come to the full use of the present group of buildings, but that land has been reserved for additions that may greatly increase both the plant and its possible usefulness.

Speaking for the General Convention, Dean McCollester said that the Universalist Church had this year been on pilgrimages to its sacred shrines of the past. We are here to-night at a sacred shrine of the future, here to consecrate ourselves to that future. The best days of Universalism are not in the years that are past, but in the years to come.

Mr. Charles Hutchinson was called upon, not only as past president of the General Convention, but as the great layman who had made all we saw around us a reality. He said that what has so far been accomplished is by no means all that St. Paul's ought to have done, but we hope each succeeding year will mean more and more until St. Paul's in the West is worthy to be known by the name of the greatest of Christian missionaries.

Dr. John Smith Lowe told the story of the French army compelled to yield ground before the German advance, whose commander sent back word to the field marshal that he could not longer hold the line. "If you can't hold the line, advance," was the reply. Dr. Lowe declared that it was no longer a question of the Universalist Church holding the line, the time has come for us to advance, and the cheering news reaches us from all directions that the advance is already taking place.

Dr. Huntley reported that during the last year there had been an increase of more than 5000 in the membership of Universalist Sunday schools. He said that he brought a brand new word that was not in any dictionary, but exactly descriptive of what we are learning, "auto-co-operation." The denomination is learning to agree with itself and work with itself.

Mrs. Wilkins expressed for the Women's National Missionary Association its eager co-operation in all the plans of the Church, and said we can advance, if we plan for an advance, declaring that "we can and we are."

The Rev. Stanley Manning said it seemed strange to be introduced in his own home church as coming from Massachusetts. He informed us that the Senior Young People's organization had increased sixty per cent, and that the Junior Union was the first of our national organizations to go over the top by doubling its membership.

Mr. Henry C. Morris, representing the Foreign Missions Board, pointed out that our Church is not provincial, but has much that appeals to thinking men. Therefore we are of necessity a missionary body, for Universalism means faith in all mankind.

Dr. Fisher spoke of the large place Ryder Divinity

School must fill in the growing life of a growing Western Universalist Church.

The Rev. Roger F. Etz spoke for the Universalist Comrades, reporting that since the Baltimore Convention the membership of the organization has increased more than seven hundred per cent, and that through this Comrades organization the Universalist laymen are getting behind all the great forward movements of our time.

The Rev. Luther Robinson, the new Mid-Western superintendent, stated that the men and women of the Mid-West interpret the opening of the Western Headquarters as an expression of confidence on the part of the denomination, and feel from this moment forward that there is nothing for them to do but succeed.

President Tilden spoke for Lombard College, saying that the present prosperity and splendid promise of Lombard, with its democratic body of students, its devoted faculty, and loyal friends, has already resulted in a hundred per cent gain in students and a three hundred per cent gain in finances.

Mr. Arthur Nash was presented as a splendid example of the Universalist layman who has built his faith into his business. Our business as laymen, he said, is to listen to the preacher, and then become preachers to our fellow men. Applied Universalism means Universal Brotherhood, and to that the Universalist Church pledges itself for the days to be.

The Rev. Charles F. Patterson gave a cordial invitation to all those present to attend the sessions of the next General Convention in Detroit, expressing the belief that the meeting would be one of the great and thrilling chapters in Universalist history.

The Rev. Harold Marshall, D. D., brought the greeting of the East, and also spoke for the Universalist Publishing House, saying that this evening witnessed the culmination of four years of constant working and planning on the part of the Publishing House, and that they were prepared to spend much more on the development of Western denominational headquarters than on a western branch of the Publishing House. He believed that it was not only our mission but our opportunity to multiply and strengthen Universalist churches, but still more through the Universalist Church to lead the way to the Church Universal.

The closing speaker of the evening was the Rev. Marion Daniel Shutter, D. D., of Minneapolis, who brought the occasion to a splendid climax with an address which none who heard it will soon forget. He traced the vicissitudes through which he and others had passed in finding their way from a narrow faith to the larger freedom of Universalism, laying solemn command upon ministers and laymen alike to realize our sacred heritage and consecrate ourselves to a larger and nobler service. America and Americanism are the hope of the world, and there is no finer expression of the genius of America and its spirit of universal brotherhood than the brotherhood we are trying to preach and practise in the Universalist Church.

Though it was late the audience seemed reluctant to disperse. One and all went out feeling that they had been part of a great occasion, and carrying its spirit to their widely separated communities and churches.

Wednesday morning there was a continuation of the Mid-Western Ministers' Meeting. Addresses were made by Mr. Robinson, Mr. Vallentyne, Dr. Miller of the Baptist fellowship, Dr. Shutter, Dr. Marshall, Mrs. Galer, and others. Fellowship was deep and intimate, and there was a common consciousness of our responsibility and our opportunity.

The Eastern Universalists who had journeyed a thousand miles for this occasion returned home feeling more than repaid and sure that the Great West is eagerly alive and inspiringly active.

The Mid-Western Superintendency

The Rev. John Smith Lowe, D. D.

RECENTLY we announced the creation of a Southern Superintendency and the elevation to that office of a most capable and consecrated man. This step was taken in the interest of church extension and in furtherance of the policy of superintendency which we have adopted and developed to a fairly commendable degree of efficiency.

At the meeting of the Trustees of the General Convention in New York another important step forward in the same direction was taken when it was voted to establish a Mid-Western Superintendency and a Western Denominational Headquarters Office.

The office of Mid-Western Superintendent is to be under the financial management and direction of the General Convention and the states in which the Superintendent will do his work. At present the co-operating state are Illinois, Indiana, Iowa and possibly Minnesota and Wisconsin. This regional superintendency has been established in anticipation of a development of the field to be worked that will ultimately justify and support several State Superintendents. Manifestly the territory assigned to the present incumbent of the office is too great to be covered by him with any very great degree of efficiency, but our feeling is that we are making a beginning and that part of a loaf is better than no loaf at all.

The Mid-Western Superintendent will make his headquarters at the new Western Office. Correspondence will be addressed to him there.

We have called to this important office of Mid-Western Superintendent the Rev. Luther Riley Robinson, until recently the minister of our St. Paul, Minnesota, church.

Mr. Robinson is still a young man, full of the spirit of youth, zeal, optimism and enthusiasm. He came to us from the Methodists, with whom he worked both as local pastor and traveling missionary for about sixteen years. During this period he traveled extensively over the entire country and acquired an experience that is sure to be helpful to him in his new work of superintendency.

He will be remembered by the young people of the denomination especially as a minister of the Harriman, Tennessee, church, the first mission point estab-

lished by the Y. P. C. U. He was later the minister of the Chattanooga church, the Q. H. Shinn Memorial Church having been built during his pastorate of nine years.

Mr. Robinson, therefore, brings to his office not only natural ability, but a wealth of practical experience that will be sure to produce results.

Contemporaneous with the establishment of the Mid-Western Superintendency, we make another announcement of far-reaching importance, namely, the creation of a Western Denominational Headquarters Office. This move will not only commend itself to the sober judgment of our people throughout the country, but it will meet a long felt need on the part of those most vitally interested in the administration of the affairs of our Church in the particular territory in question. It means a transference in so far as such a thing is possible of the denominational dynamic center from the East toward the West. The significance of the departure lies in the fact that we are establishing a base of supplies and a generating center considerably closer to the field where our pioneer work in connection with the future of our Church is to be done. The plans for the office were drawn up at the request of the Trustees of the General Convention by a committee composed of the following members: Roger S. Galer, Chairman, Dr. L. Ward Brigham, Roger F. Etz, Dr. John Smith Lowe, and Dr. Harold Marshall.

The Rev. Luther Riley Robinson

The Committee deem themselves fortunate to have secured as the denominational representative in charge of this office, Miss Louisa L. Magraw, who arrived in time for the opening and won the immediate liking of all who met her.

It is our hope in creating this Western Headquarters Office to supply first of all a rallying center for our Universalist people not only of the Western territory, but of the entire country, to which they may go as occasion may require for inspiration and practical suggestion. Universalist people visiting Chicago will be able to call at this Western office for the purpose of coming closely in touch with the work of their Church at large, and while there they may be able to secure such useful information about the work of the Church as a whole as may be helpful to them in their own labors in their local field, for it will be the business of the office to collect, tabulate and disseminate all of the vital and important facts relative to the activities of the entire denomination.

While it will not be possible to fill large original orders for books, printed matter and supplies at the Western office, an effort will be made to keep in stock the largest possible emergency supply of all publications and helps in connection with the work of the various departments of the church. This is done that those in the immediate vicinity of the office, but far removed from the Boston office, may secure desired materials without undue delay.

The denomination as a whole and the important auxiliaries thereof, namely the Universalist General Convention and the Universalist Publishing House, together with the National Young People's Christian Union, the General Sunday School Association, the Women's National Missionary Association, the Clara Barton Guild, the Universalist Comrades and the Western Superintendent, are co-operating in the establishment of the office and will make use of it in the furtherance of their work and the service they seek to render as opportunity may offer. As far as possible, the denominational officials and the representatives of the various auxiliary bodies will make the office their headquarters when they are in Chicago and the vicinity.

We point to the establishment of the Mid-Western Superintendency and the selection of the Western Denominational Headquarters Office at the New St. Paul's on the Midway as outstanding achievements made possible by the funds provided by the recent financial drive. We are confident that they are steps in the right direction and that they spell both progress and efficiency. We invite our ministers and our people whenever they are in Chicago to take advantage of the opportunity to visit the New St. Paul's on the Midway and the official headquarters of their denomination, where they will be welcomed and made at home.

Louisa L. Magraw

MISS MAGRAW, who will have charge of the Western Headquarters, was born in Lynn and educated in the Lynn public schools, with the exception of the grammar grades, which were taken in the Topsfield (Mass.) schools. She graduated from the Lynn English High in 1905, and from a post graduate course in the same school in 1906.

She began attending the kindergarten department of the Lynn First Universalist Sunday school

when very young. While living in Topsfield she was sent to a Methodist Sunday school, it being all the town afforded, but when the family returned to Lynn they again became attendants ot the Lynn First Church and Sunday school. Sometime in 1906 or 1907 a new Y. P. C. U. was organized in Lynn and her younger and more venturesome sister coaxed her to attend a meeting one Sunday evening. From that time she was a firm Unioner, holding the various local offices and serving one year as State Corresponding Secretary. She attributes a great deal of her personal development to the Young People's Christian Union. She was also a Sunday school teacher for several years, and is a member of the Lynn church.

Louisa L. Magraw

Immediately after completing her high school education Miss Magraw started on a business career, working as stenographer, bookkeeper or secretary for a number of business firms. The next ten years were spent in the office of the Lynn School Department. While in this department she worked for two winters as clerk and teacher in the evening school for non-English-speaking men, and became familiar with some of their problems. Following this she was made clerk and later teacher in the evening high schools. She has found great pleasure in studies of various kinds in her spare moments.

During the summer of 1918 she decided that it was her duty to get into war work, and after going through limitless "red tape" she was ready for her sailing orders from the Red Cross when the armistice was signed, and orders were canceled. The Y. M. C. A. was still needing workers, however, so she made arrangements with them and sailed in February. Because of her experience in educational work she was assigned to the educational branch, and to her great disappointment was sent to Paris when she had hoped for field work. This work was one of the methods used to help pass away the time for the army, which had expected to be sent home *en masse* as soon as the armistice was asigned. The illiteracy in the army was appalling—nearly 50 per cent of the men could not write a legible letter or read the newspapers. Many were the boys who wrote their first letter after attending an army school.

In addition to her office work Miss Magraw spent what time she had helping in the canteens, and trying to help the homesick boys—and they were all homesick—to forget the gloom which grew on them as they awaited their orders to go home.

Later the army took over the educational work, and she continued with her department, being transferred to the A. E. F. University at Beaune, Cote d'Or, where she stayed until the department was demobilized.

Since returning home she has been doing executive work for a local candy concern. She is a member of the Women's Red Triangle Club of Boston, and with them has done such hospital and relief work as their time and funds have allowed.

For One Hundred and Fifty Years

The Rev. John Edwin Price

FOR one hundred and fifty years Universalist Christianity has taught that we are all children of our Father, God, and that our admitting it or denying it can not alter the fact.

For one hundred and fifty years Universalist Christianity has taught that *all* men are brothers—though some may be wayward. It has endeavored to point out to the wayward the error of their ways and teach them that *eventually*, perhaps under very trying conditions, they will yield to the *all conquering power of good*. It urges them to yield *now* and thus save themselves and society from further evil consequences.

For one hundred and fifty years Universalist Christianity has *insisted* that "as a man soweth, likewise shall he reap;" that heaven is not gained by a single bound but only by growth in character—in this world or in another; and that one *can not* shift the consequences of his sins upon Jesus Christ by simply saying that he accepts him as his "personal Saviour," and instantly be changed into a *good* person and ready for heaven's highest joys. Christianity teaches, according to Universalism, that every one works out his own salvation in the light of Christ's teachings and by the help of his life, but that in no way can *goodness* or *character* be miraculously transferred from Jesus to any man.

For one hundred and fifty years Universalist Christianity has emphasized the life and teachings of

the Man of Galilee. Because it has refrained from over-emphasizing his death and "blood" it has been misunderstood by some and misjudged by others. The fact is that there are few interpretations of Christianity that make for more loyalty to him and for greater devotion to his principles than does Universalism.

For one hundred and fifty years Universalist Christianity has protested against the idea of God that represented Him as a cruel, vindictive, wrathful ruler who would torture eternally in "hell" any of His children. Although in some parts of the country this "orthodox" idea of God is obsolete, still there are many churches and some periodicals that are yet using it and its attendant theological system of fear as a means to promote righteousness and church membership.

For one hundred and fifty years Universalist Christianity has taught that God intended His children to be happy while here, and has consequently maintained a consistent liberal attitude toward "amusements."

For one hundred and fifty years Universalist Christianity has taught that *all life* is progress and that in this School of Life, or the next higher, every soul will gradually outgrow its evil tendencies and gradually evolve more and more in harmony with God, approaching nearer and nearer unto the perfect stature of Christ Jesus.

> "That not one life shall be destroyed
> Or cast as rubbish to the void
> When God hath made the pile complete."

For one hundred and fifty years Universalist Christianity has successfully withstood the vicious and abusive attacks of many who did not understand it and others who did not care to learn. Notwithstanding this, the Universalist Church is a greater, richer and more virile Church to-day than at practically any other time in its daring and inspiring history. It has demonstrated that

> "Truth crushed to earth shall rise again."

For one hundred and fifty years Universalist Christianity has challenged the clear-thinking, upright men and women of the world to stand "four-square" for their religious convictions regardless of what the crowd might say or think. Consequently it has numbered among its followers and promoters many of the finest men and women of the age.

To-day the Universalist Church, looking back over its struggle for existence with a deal of gratitude for the pioneers of the faith, faces the future and the new day of progress which has dawned for it with a mind open to new truth and with a heart desiring to be of real social service with greater world missionary power.

If you believe that honesty and sincerity should be practised in religion and that here of all places men should stand together *honestly* with those of similar mind for the advance and strengthening of truth, then the Universalist Church needs and deserves your allegiance and, in turn, will strengthen your life purposes and convictions.

CREDO

W. B. Seidensticker

I've listened to theology,
Yet, knowing some geology,
Have faith in my autonomy.
For seeing in astronomy
  The only Lord, I love
To reason to mine own content
That He hath shown His love, and lent
The eyes and faculty of thought
To view the things which He hath wrought
  About me, and above.

In all that man creates I find
An evidence of master mind,
And where the barrier to his skill
Appears, I see the Master Will,
  Which antedates Creation.
'Tis simple logic to the root,
And common sense beyond refuté.
I set aside the creeds of man
To contemplate the Master plan—
  And bow, in veneration.

Our men of science state and show
That all this matter here below,
Whilst ever changing in its form,
Still bests annihilation's storm,
  And can not be destroyed.
So in this thought I find a thrill
Of joy to me: a law, a will
That fashions thus must too control
The fountain of our life—the soul.
Let this the one exception stand,
Where cycles show the Master hand,
  He hath but toyed.

Serve I in duty, love and truth—
Kindly and fearlessly—in sooth
I find I can not count my faith,
Nor all my hopes, as but a wraith
  Which I must banish.
And so I'll live this life of mine
According to a light divine,
Which e'er illumines all my path
And leaves no shade of future wrath,
  When I shall vanish.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Laundry

THE Waggon of the Laundryman stopped at the door, and left a Package. And Keturah opened it, and checked up the Contents. And she said, Two of thy Collars are missing, and one Cuff; and thy Pajamas have lost a sleeve.

And I went unto the Telephone, and I said unto the Maiden at the Laundry, I beseech of thee, send unto me the missing portions of my attire.

And she said unto me, Our manager is out; thou wilt have to see him.

And I went to the Laundry, and I entered it as the Manager entered. And I had in mind to say unto him that his service had grown Intolerable, and that he no longer cleaned Collars but Sharpened them and put Saw Teeth upon the edges of them, and that what Clothes he did not lose, he ruined.

And as the Manager entered, there came unto

him one of his Assistants, who said unto him, The man at the factory saith that he can not put in that Crank-shaft for Two Weeks.

And his Bookkeeper said unto him, The Driver of Number Three hath quit, for he had an opportunity to become a Chauffeur for Old Jones who liveth on the Boulevard; and how shall we deliver the Laundry on his run?

And the Forewoman in the Ironing Room said unto him, Saidee is home sick, and Fanny hath gone to the Movies, and Kitty hath sent word that she must attend her Grandmother's funeral, which is probably the Foot-ball Game; and two of the Machines in my room are shut down, and the people are kicking because they have not their clothes.

And the Telephone Girl said, We have complaints from the Families whose names and number I have here, and they desire that thou Call them Up and explain.

And he said, I will call them up, but it shall be some time in the Very Remote Future; I have troubles enough.

And other of his assistants told him that they were nearly out of Soap, and that the people who sold Starch had sent word that they could not fill the order for ten days.

And I entered the Ironing Room, where many Women worked, and I heard them talking as they worked, and all that I heard them say was, And he said to me, and, And I said to him.

And I looked into the Washing Room, and there was Steam, and Suds, and Sweat.

And the Manager greeted me with a Tired Look, as if he were to say, And what hast thou brought to add to my Troubles?

But I said unto him, I came to Complain of certain Lost Garments, but I forbear.

And he said pleasantly, Nevertheless, let me know thy Complaint, and we will endeavor to make it Right.

And we went to the Sorting Room, and I saw how the Girls sorted the Laundry, and I thought if any man did ever get what was coming to him, it would have been by Special Providence. And there was a Pile of Arms from shirts, and Legs from other garments, and many things besides. And I found the Arm of my Pajamas.

And I returned unto Keturah, and I said, I will complain no more concerning the man of the Laundry. He hath troubles enough, and I wonder that he doeth as well as he doth.

And I considered that it might be the same if I knew more of the affairs of other men concerning whom I have been impatient. And it may be that if men could look into the place in which I endeavor to do my part in Cleaning up the World, they would be more patient with me.

* * *

LEWIS L. PECK

State President of the Universalist Comrades in Maine

Lewis L. Peck was born in Somerville, Mass., July 17, 1879. His father, Bradford Peck, is founder and president of the B. Peck Company in Lewiston, Me., the largest department store of the state. The family moved to Lewiston when the boy was but a few years old, and there he attended the public schools of the city. After completing a course at Bryant & Stratton's Business College in Boston, he entered the service of his father's store. As merchandise manager of the ready-to-wear department, his ability as an organizer has demonstrated itself in the efficient department heads he has gathered about him.

Mr. Peck has always been interested in civic and religious affairs. As chairman of the Red Cross Campaign several years ago, he doubled the roll call in Androscoggin County. Under his supervision as county chairman of the Junior Red Cross, both public and parochial schools were organized for Red Cross work,

Lewis L. Peck

and the school children turned out hundreds of pieces of work for the boys across. Of his time and money he gave freely during the Great War. At one time he organized a Boys' Club of nearly three hundred boys.

Last April he became head of the Universalist Comrades in Maine. During his administration, local chapters have been formed at the Congress Square Church in Portland, at Kingfield, Bath, Biddeford, Lewiston, Auburn and Waterville. The growth of the state chapter has passed the five hundred mark.

The B. Peck Company was one of the first corporations to use the Golden Rule as its policy. Mr. Peck's father originated in his business the bonus system of paying to all salespeople and heads of departments a dividend each six months based on their actual worth to the institution. Like the father is the son, ever interested in the best good for all. It looks to some of us as if Comrade Peck will find himself more and more in the National Councils of the Order of Universalist Comrades.

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

The Religion of Jesus

God is his Father, and is wholly adequate. The Father's will is his one law of life. The Son must always be guided by love or good will. Good will is shown in service and sacrifice, even unto Calvary. Life is found by losing it and is lost by saving it. Persons are the supremely valuable and sacred thing in the world. The Kingdom of God (living according to the will of God) is

the supreme good, to be sought first and possessed at whatever cost. Immortality is as necessary and sure as God and his goodness. Such was Jesus' own personal religion. Did he suggest any other for us? (*The Congregationalist.*)

The Revolt of the God Within

When the God within revolts, Man dreams. God's revolt is Man's dream. The long-sought things, the crushed nobility of the spirit, every aspiration shamefully put down, surge up from the depth and demand recognition. . . . The whole life of man is under the beneficent sway of the God within, with its aspirations that ascend toward the heights, with its intuitions that descend to the depth. Indeed, this first appearance of the revolting God is an experience of exquisite terror and awe. He comes to us as the Great Uneasiness, which is the mother of Hope and Peace. There is nothing more terrible than to become aware of our own divinity. . . . But the Great Uneasiness is a redeeming power, and out of the dream-vision, born of the revolt of the God, our best self resurges in matchless grandeur and glory. (*Joel Blau, in the Hebrew Standard.*)

"Believe in the Church Universal"

The old belief, that one religion was the true religion and that all others were false imitations forged by the devil, is outgrown. . . . It is universal and should admit no sectarian quarrel any more than science admits such. . . . But the oneness of spirit does not mean the reduction to one uniform type. There is one life in the material or spiritual world but a diversity of forms. "Our creed is the science of God which enlightens all. Our Gospel is the love of God which saveth all. Our church is that invisible kingdom of God in which is all truth, all love, all holiness." "We believe in the Church Universal, which is the depository of all ancient wisdom, and the receptacle of all modern science, which recognizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides." No power but living religion can efface the evil of sectarianism and introduce universal love and fellow-feeling among all mankind. (*A plea for co-operation, by Yashie Ram in "Young Men of India," reviewed in the Biblical World.*)

"Efficiency Hints" for Young Folks

If a League's habits need improving change its activities. A religious hurry is as likely as any other to spoil the job. Give your League work time. A man in a motor-boat was troubled because he couldn't make headway, until he remembered that he hadn't pulled up his anchor. There are Luther Leagues like that. Since there's only one kind of people, "Just folks," wouldn't it be worth while to ask seriously why the Luther League succeeds among one group of young people and fails less than five miles away? (*Young People's Page, in the Lutheran.*)

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

Feb. 6—THE MARRIAGE FEAST

Matthew 22 : 1-14

The Table Attraction

Jesus uses many parables by which to teach the all-round character of the kingdom of heaven. We frequently center on the message of some one and ignore the others. There are many different angles from which it may be viewed. They do not contradict each other because they are drawn from different points, unless we insist on some literal details with which the details of another view may seem to clash. Your own photograph looks different when taken full front view from what it does when taken side view, or profile. Yet you would not be pleased to have some one deny the identity of one because it differed from the other. To look at a profile picture and say that the person had lost an eye since the full front picture was taken would be as sane as many of the criticisms of the kingdom of heaven from narrow view-points.

The kingdom is not all eating or feasting because this parable was spoken; but neither does the kingdom ignore the festivals because some other parables do not mention them. From this angle, see the kingdom: as a king preparing a wedding feast for his son. The scene is one of joy, happiness, promise. The great festivals of the church year are appropriately made occasions of inviting in all friends to rejoice and to recognize the promise for humanity in the wedding of human offspring to the purposes of divinity. The huge provision for physical taste is a symbol of God's (the king's) huge provision for spiritual taste. The appetite of a guest for physical or material food should be typical of his soul's need for sustenance. Variety is the spice of the banquet. No one guest is expected to eat all of everything served. Meat eaters and vegetarians can come together at a king's feast and each find that which he prefers sufficient for his need and palatable to his taste. Trying to force the food you like best on some one else provokes him and does you no good. His taste, poor as you may think it, is better than yours, if you insist on his following yours.

Invitations, R. S. V. P.

"His servants" and then "other servants." We are advised that Oriental custom involved calls on the guests by representatives of both the bride and the bridegroom in case of a wedding feast. The calling to the church should not all be done by the minister. A word of invitation from the pew is just as necessary. It is not inappropriate to request an answer or pledge, but many times you will not get it no matter in what language you couch the appeal. Various attitudes of mind are noted on the part of those invited. No answer from some may indicate that they are on vacation, out of the city, resting, not doing anything now socially. Others are doing too much in other lines. Some are too busy; others not busy enough. Both decline to attend. Then there are those who get mad because you dare to intrude on their affairs with even such an invitation. It is thought that Jesus referred to the treatment of John the Baptist, his own approaching crucifixion, and the persecutions that later attended the missionary efforts of his disciples. Any of these may illustrate the text.

It would be wise to consider the human transformation that has taken place in the attitude of this pugnacious element. Think how the Salvation Army used to be treated in civilized America. Think how missionaries have been treated in foreign lands. Times have changed. Most people in most lands give a respectful hearing now. Korea might almost be taken as a survival of this treatment of a missionary similar to that usually given an enemy. The penalty prophesied, though put in physical terms, may best be interpreted in the terms of our fourth point of fellowship: the certainty of just retribution for sin. It is claimed by some that the words "for sin" should be omitted, because we believe also in the just retribution (or recompense) of righteousness. But in the latter we do not differ from conservatives, have no bigger message. And in the former we have and proclaim a universal justice which conservatives seem to claim people can avoid in all its unpleasant aspects by repentance even on the death-bed. Divine laws are not fallible that a pardon should correct an error even perchance in identity. What a man sows, that he also reaps.

Becoming Universal

An infant's first interest is in its source of sustenance. He or she is not concerned even with dolls or toys till later, and not with lessons till later still, and not in applying lessons till still later, or knowing how to apply them fairly until grown older yet. So the conception of God's fatherhood, even in the mind of Jesus. The invitations were typical of appeals to the Jews. But "his own received him not." Then the servants go out after the Gentiles, even to all the world as a preaching point; "every creature" then included. This is only humanly natural, as in the case of the infant just referred to. The same thing is taking place in all human affairs. Years ago, Elihu Root made a speech in New York, in which he indicated that if state government proved inadequate to accomplish the visions of democracy the federal

government would have to meet the demand. Note how many things have in the last few years been passed on to Washington. Look to international relations: if the nations will not keep from war then some arrangement must be established by which all nations can act together to prevent conflict. The League idea is spiritual progress whether it has yet found a suitable body or not. The kingdom of heaven has no borders that exclude anybody. It is Universalism that is the inevitable religion of to-morrow.

Wedding Garments

Preaching does not stop though invitations are declined. They who serve are always hunting those who will listen and respond. The kingdom shall have its citizenship. One comes in who has no wedding garment. Again it is a material symbol of a spiritual truth. Some would bring their aches and pains, their sorrows and their complaints, to mar the festival. The cynic who thinks a sneer an appetizer, the critic who does not like his seat, the one who joins the church but won't co-operate, making himself conspicuous by opposition lest he be not seen or heard at all, these all are short of the wedding garment. There is no thought of uniform save in the outward clothing. The garment is typical of the church. Members, each under his uniform of membership, free of conscience, worshiping as he deems best, but joined in a squad movement for better efficiency. The one who denies the garment must expect to be questioned. He will be addressed as "Friend" because the purpose is kindly. But he will be speechless. Those who deny the common decencies of co-operation must have good excuse, but none of them ever had yet. Then he is bound for outer darkness, and the binding by servants is only the natural sequence of how he bound himself by selfishness. Outer darkness: the unlighted street of an Oriental city; not eternal, but for that night effective. Weeping at result, yes, but gnashing of teeth comes when you realize that nobody is to blame for your isolation but yourself.

* * *

MURRAY MEMBERSHIP AND CONSTITUENCY CRUSADE

Get a recruit who will be a recruiter.—*Universalist Banner.*

* *

Every one win one? Of course. But how about every one win one—family? That is what they are pledging themselves to do in Grace Church, Lowell, Massachusetts. And one young lady has already brought three new families!

* *

The *Leader* has its Honor Roll of those churches which have organized in the Crusade. The Crusader has its Honor Roll of those individuals who enroll for service in the Crusade. The Crusader? Why, that's the little church paper that Don Scott is publishing "every now and then" out in Cincinnati. And what does it mean to enroll for service in the Crusade in the First Universalist Church of Cincinnati, Ohio? "It means that for the progress of this Crusade you are to smile, boost and be optimistic. It means that you are to pray for success, talk success, think success, breathe success, radiate success, be a success." And with such a motto how can the Cincinnati Crusaders be aught else but successful?

* *

And in all of our undertakings the women are in the front ranks. What do you think of this? The First Universalist Society of Springfield, Vermont, was for some time without a pastor, but the Woman's Mission Circle organized for the Crusade and has grown from a membership of ten to twenty and one associate member. A 100 per cent gain!

* *

A letter recently received from one of our Texas correspondents says that they have added fifteen members to the Church-at-Large in Texas, which is one-third of their quota.

* *

We have had a splendidly encouraging word from Dr. Bisbee in the new church in Miami, Florida. He says, "We are off with our effort to make good on the Crusade. Yesterday we took in ten members, seven men, and we have not more than touched the edge."

* *

Where the Layman Comes In

There is a story told of a pastor's dream. He was trying to drag a coach somewhere with his deacons and leading church members, and a rope was attached to the pole so that all could help. He took the lead and put the rest on either side behind him. It worked beautifully for a time; but the day was hot, the road was dusty, and the coach was heavy. The task became harder and harder. He mopped his brow as well as he could with one hand and tried to keep on. It was no use. He was unable to move a step. Then he looked behind him. Not a soul was in sight. He gasped, but that did no good. Finally he went back and looked inside the coach. They were all there—fast asleep! He was the only one left on the job.

Some laymen think that they come in after just such a fashion as that. One lady recommended her church, because it made no demands upon her.

It must not be supposed that the laymen are wholly to blame. They are not. Some pastors encourage just such notions! They won't admit it; but actions always speak louder than words, and their actions do the job.

The place for the minister is in the wheelhorse position with all the rest in front of him where he can see how they pull, and the place where the laymen come in is between him and the senior deacon up in front. Their job is to pull steadily and heartily by living day by day an honest upright life that will so commend itself to others that they, too, will want to be like them. Committing one's self in public is a great help in such matters, and the ministers need to remember it. The laymen need help in these things.

So do the ministers. Never before in the history of the world have they been so attacked by insidious propaganda well calculated to destroy their message and make them fruitless. Many of them are dry trees. They are dead, spiritually, and fruit is no longer a possibility with them. Here, again, the laymen may come in. Prayer is a mighty weapon, and God is willing to hear. If the laymen once get after a minister in earnest prayer, he will have to wake up or get out. He can't stand that sort of thing long. Let them pray that he may once more have a message, and he will get it or retire from the field. That is where the laymen come in under present conditions.—*H. M. W., in the Bible Champion.*

* * *

"SOMETIMES ON SUNDAYS"

To most of the blithe little voyageurs those hours outside of the shut-in school are a joyous release. Little buccaneers of fortune, they play at life with an ardent abandon.

Not so with Rose. Out of her child's eyes she gazes at a grubby world with the serious maturity of a wage earner, one of the chief props of the family. Not hers the unfolding of girlhood with its wonder and mystery. For Rose in her nine years has spanned the gap between childhood and the whirling cylinders of industry in the Connecticut town which reared her.

Every noon while other children scamper and romp, she hurries home to play a dance with the foot press which stands in her home. Like some grim monster, it seems to feed on the bloom of youth.

The foot press clamps a button on to a garter. Clunk—clunk—clunk it sings to the tune of her little feet. Rose's mother is dead. She and her younger brother live with her aunt. He and a small cousin slip buttons over a rubber ring which goes on before the foot press is done.

At the end of the hour, Rose hurries back to school again. There is the truant officer, you know. But the machine sings in her brain—clunk—clunk—clunk. After school she is back again—back at those absorbing things—the foot press and garters.

One day a frivolous person asked her, "But, Rose, when do you play?"

"Sometimes on Sundays," she replied, her eyes questioning such a query. But she meant neither irony nor humor. "Sometimes on Sundays."—*Survey.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

WE WHO BUILD AND SING

We are the builders,
We who from day to day toil at our task,
Weary, yet forging on and on where'er we be,
At loom, at burning furnace,
On broad highway.
And as we work, this is the thing we ask:—
When work is done at last, oh, may we see
The task accomplished in its entirety.
May we look back and find no thing undone
That was worth doing,
All things worked out to make the perfect whole,
The race well-run!

We are the singers,
We who dwell in the eternal silence that is soul,
Yet finding in that silence
A rhythm and a sound so perfect
That we needs must try to sing it into words.
And as we sing, one thing we ask:—
When we shall come at last into that Rhythm
Where singing is no more a task,
May we look back and find no song unsung,
No deep, clear melody of words unuttered,
No shy, sweet longing held that would have fluttered
From heart to tongue.

Alice E. Sutcliffe.

BIRD LOVE

IT was early one April morning that we chanced to look out of our window just at the right moment to see a pair of grosbeaks moving into the little bungalow bird-house we had built and placed for some unknown bird friend.

A happier couple could not have been found anywhere and their joy was unbounded as they hurriedly began to prepare for housekeeping. They were too busy for song and all their energies were focused on the work before them. In a very short time their nest was built and the little home-maker settled down to the happy routine of housekeeping.

While the little wife attended to her household duties her husband was very busy anticipating her every desire. It was a joyous sight each morning to study his industry and perseverance and the affectionate regard the two tiny lovers extended each other.

But their happiness must have been too great for some jealous Venus, for it was only a few days after they had begun housekeeping that we could see nothing of the little husband although we took the most painstaking care in our efforts to note his coming and going. For two days we were sure of his absence, for we saw nothing of him and his poor mate was like one distracted.

On the third day we followed the frantic flight of the bereft mate and after a long search we found him, wounded and almost dying, hidden in a snarl of weeds and grass. As we carried him to the house, the wife circled us time and again, sometimes scolding us for robbing her of her chief joy and at other times, seeming to realize the seriousness of the mishap, she would fly quite close and breathe a reassurance to her mate that caused him, even in his most hopeless condition, to follow her flight with a languid, drooping eye.

When we put him into the basket we had prepared for him we had little hope for his recovery, but, much to our surprise, he showed a marked improvement the following day. Day by day he recovered, but he showed plainly that he never would be able to fly again and even hopping would be a very trying task for him. A closer examination revealed the disheartening fact that the end of the wing bone had been completely severed and the muscles of the left leg gnawed by a cat or some other animal.

In a few days our charge was bright and cheery and we placed him at an east window where he could enjoy the morning sunshine. He had not been at the window very long until his beloved mate came chattering and cooing her delight at seeing her loved one again. She tried to perch on the window pane, but failing in this she hovered about the space nearest her wounded husband.

Touched by the splendid quality of her love, we placed the basket outside where the two lovers told again and again how they had missed each other during the days of their separation and renewed in an affectionate manner their love and loyalty.

Each day we placed the basket outside and the good little wife would always come to eat and visit with him. We marveled at their constancy and deemed we had seen in these neighbors of the air a love as true and beautiful as ever could be found in human life, but as the days lengthened into a month we became accustomed to the sight and our wonder abated.

It was a beautiful May morning—fresh and bright after an early matin shower—that we placed the basket containing our pet on the porch and were busy with the daily routine of our work when we chanced to look out of the window and saw not our pet alone but the wife and five little grosbeaks. A happier father never lived than our little crippled friend as he gazed upon his family for the first time, and the mother was as busy as a bee introducing her babes to their strange father. Such affection we have never witnessed in animals or men, and the many methods they used to show their affection were beyond our counting.

Our grosbeak is still with us and his children have grown large and strong as he once was, but to this day both mother and children pay him a daily visit and each day they tell in ways as plain as words that their love shall never die and that though the crippled father may never fly again, he will be uppermost in his family's thoughts. We are wondering how they will part when the fall migration comes and whether their absence in the fair southland will cause them to forget their lonely, imprisoned father in the cold northland.—*Kent (Ohio) Courier.*

REASSURANCE

With thee is the fountain of life; and in thy light shall we see light. Psalm 36 : 9.

The cup of my life is failing,
  But I fill it again from the Fountain.
The light of my life is waning,
  But Thy light streams over the mountain.
And thrilling with gladness, I turn from the past,
For the sun I have watched for is rising at last.

From the Fountain of life unfailing
  I drink, and old vigor returns.
To the Source of light exhaustless,
  I hold my spent lamp till it burns.
And inrushing forces, escaped from ebb-tide,
Bring back the old springtimes that long ago died.

Have the years, on swift wings, caught my treasures
  And whirled them forever from sight?
Forever? Oh! no—they are garnered,
  My sheaves, in the kingdom of light.
The harvester years have but gathered my store
Of jewels and gold where they're safe evermore.

The jewels of deathless affections,
  The gold of high purpose and strong.
They were God's gifts. I ne'er could have earned them.
  And He will not re-take them for long.
He gives, when He gives, without recall. Be sure
The goods He bestows are the goods that endure.

Are youth, and youth's unmeasured riches,
  Good things for the spirit to use?
Yes, yes, and He gives them for keepsakes,
  Not to hold for a time and—to lose.
My youth waits my coming in climes that are clear
Of the fog-laden airs that bewilder me here.

It signifies not that my senses
  Grow dim, as the shadows of earth
Steal steadily on to enfold me,
  Awaiting my blessed re-birth,
Let them fade, if they must, the old landmarks.
  That I love with such ardor. I go
Into scenes the heart can not imagine,
  And only the spirit can know.

Earth fades. But I still tread it firmly,
  Since the faith I walk by is sight.
For with Him is the Fountain of being,
  And in His light shall I see light.

Annette Waltz Crossman.

* * *

WHY MR. ROBIN'S BREAST IS RED

In the long-ago years, when all the animals lived in the Sunshine and Shadow Forest, and there were no people on earth, the Robin's breast was snow white. You must know that before I begin my story.

One day when summer was behind them and winter was before them and fall was right there, then Mr. Robin flew to his doctor.

"Doctor Owl," he said to the wise old doctor, "Doctor Owl, I'm a sick, sick robin."

"What's the matter with you?" Doctor Owl asked crossly. He didn't like to be waked up in the daytime to take care of sick birds. "Eatin' too many worms?"

"Not at all, not at all," Mr. Robin said indignantly. "It's my throat."

"Your throat, eh? What's the matter with your throat?"

"It's sore. I can't swallow." Mr. Robin whispered this and tears came into his eyes, he felt so sorry for himself.

"Hum!" Dr. Owl put on his spectacles. "Open your mouth!"

Mr. Robin opened it.

"Say a-h, a-h."

Mr. Robin said it.

"Yes, quite so." Doctor Owl nodded solemnly. "Quite so. Quite sore. Have you any red flannel about you?"

Mr. Robin shook his head.

"Any at home?" Doctor Owl asked.

"Only a scribby scrap, and it's in the wall of the children's room. I couldn't think of taking it, it keeps them so warm."

Doctor Owl frowned. Then his face cleared. He reached forward and plucked a bright leaf that the frost had painted. He clapped it upon Mr. Robin's chest and throat and tied it on with a long piece of grass and said:

"Leave that on all night. It's warm and soothing and will draw the soreness out with the heat of it. One dollar, please."

So Mr. Robin paid his dollar and flew home to his wife, and on his throat and breast was a bright red leaf tied on with green grass.

"I'm so afraid that red will come off on your clean white breast," worried Mrs. Robin. "Is it wet?"

"It is now," Mr. Robin said. "It's hot and I've perspired on it."

"Dear, dear!" Mrs. Robin sighed. "I'm sure it will come off."

And it did. In the morning Mr. Robin asked Mrs. Robin to untie the green piece of grass and take off the red leaf, and there was Mr. Robin's snow white breast, all red. All the scrubbing and rubbing wouldn't take it out.

"Never mind, my throat's well," Mr. Robin said.

But Mrs. Robin was angry.

"I'm going to Dr. Owl about this," she said; "he ought to have known better." And she did, but what do you think he said?

"If I'd known it would leave Mr. Robin's breast that beautiful color, I'd have charged two dollars."—*Alice Ross Colver.*

* * *

AND THEN HE ADDED THEM UP

An amusing set of "home statistics," which is printed in the *Boston Traveler*, will appeal to a good many of our masculine readers—especially those who like to work round their houses.

It is a careful record of a day's interruptions, says the writer, compiled by the owner of a new house while painting from the top of his stepladder. Although the figures are "estimated," the last one on the list is very significant:

Other grown members of the family at home	0
Times called to answer telephone	190
Number of important messages	0
Number of tradesmen knocking at back door	673
Vacuum-cleaner agents calling at house	703
Electric washing-machine agents calling	828
Special-delivery letters to sign for	66
Important news in letters	0
Lost motorists stopping to ask way	949
Number of children playing round ladder	1,191
Times children warned away	1,191
Times children bumped into ladder	1,191
Times called to settle children's disputes	2,200
Number of times victim ascended ladder	17,705
Number of times victim descended ladder	17,705
Times owner regretted not hiring painter	44,593

Youth's Companion.

* * *

In a certain New England village there lives a doctor noted for his reckless automobile driving. One day when he was summoned to the telephone a woman's voice inquired whether the doctor intended to drive that afternoon.

"I hardly think so," replied the physician. "But why do you ask?"

"Well," resumed the voice, "I want to send my little daughter down town on an errand if you are not."—*Harper's Magazine*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

THE ONE THING NEEDFUL

Surely it is no easy matter to put one's hand on "the one thing needful." There are always so many things that are necessary, even vital, in our church work that the one in charge of a certain phase of it may easily be pardoned if his or her department looms large, even to the end that other things seem of lesser degree. Yet in spite of this tempering of spirit I feel bound to state that the one thing needful at the present moment in our W. N. M. A. work is a discovery of candidates for our mission work in the Blackmer Home and Midori Kindergarten.

Frankly, I wonder if our state workers and Mission Circles and more particularly our individual, earnest Universalist women realize that we are right up against a grave proposition; that as a matter of fact that valiant but overtaxed worker, our beloved Miss Hathaway, stands alone between us and a serious crisis. Given health and strength, no doubt all will go on until the willing and well fitted workers come forward to take up the task. On the other hand, serious illness or some unguessed accident would place us who remain at home in the light of inexcusable slackers, those not having done a clearly seen and absolutely necessary duty.

I am not borrowing trouble but trying to place the facts so that our interested ones may see them as they are and fully realize the situation as it is to-day. It is a burden that rests upon you, my reader, as heavily as it does upon our president or upon myself, and many, many letters are passing between us, I assure you, in our realization of the need and our desire and endeavor to meet it.

If the faith of our people is sincere, if Universalists in any true sense believe in the brotherhood and uplift of the human race, it seems certain that were a capable member of our Association sent out among our churches in quest of volunteers for this fascinating and glorious work many capable women might be found who would be glad to give at least a part of their lives to the benefit of Japanese womanhood, and through them most certainly the benefit of the world.

But this would be very expensive and require not a little time to accomplish what we should do at once. If every minister and every interested person would send us at once the name or names of any who are "capable and might be persuaded to go" the desired end might be achieved much more quickly. And if any one even willing to devote a few years of her life, would answer this appeal in person, saying, "If I am found qualified I will go," then how much more speedily our need might be met.

There is little value in raising funds or planning new work unless we cultivate the spirit that alone can give it life, unless we train our young women that they may be inspired "to go into all the world" to bear the message and testify of the blessing of Christian womanhood.

Whosoever feels the spirit, let that one make some kind of response to this appeal. Activity in correspondence will doubless discover the helpers we need. Write either to Mrs. Wilkins, our President, or to the Chairman of the Candidate Department.

Agnes R. Conklin.

Derby Line, Vt.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* IT'S TIME. Have you distributed the church membership tracts that were mailed to you? Have you sent in the Christmas offering for Armenia? Have you got everybody thoroughly interested in the Suffolk school? *
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OUR SUNDAY SCHOOL AND 50,000 NEW CHURCH MEMBERS

(Given by Daniel Fraser, a High School sophomore at the Rally Day Service of the Sunday School, Church of the Mediator, Providence.)

It is always a good idea for any one to join the church, any church, but when the opportunity comes for a girl or boy to join the Universalist Church, it is folly for her or him to neglect it. Universalism is the most humanitarian of all doctrines. With humanity as its foundation, perfection of man its aim, it can not help being a success.

The Church of the Mediator, from April 1, 1918, to April 1, 1919, received six new members. From April 1, 1919, to April 1, 1920, it received twenty-two new members. So far this year, since April, our church has received ten new members. We should get about 190 more to do our share in the Murray Anniversary Crusade. Every person joining the church during the Crusade will receive a special membership certificate.

The next opportunity to join the church will come on the first Sunday of November, at the morning service. Every boy and girl, over twelve years of age, should join on that date, if they are not yet members. When a person joins the church, it is his joy to go out and win another toward the goal of a larger church. We have the motto, "Every one win one." We'll keep that motto and have another, "Every member of the Sunday school a member of the church."

The General Convention of our Church will meet in Detroit, Michigan, in 1921. The Universalist Church wants to report 50,000 new members. This can be attained if every church doubles its membership. It sounds hard, but we can and will do it. Let's go.

* *

DR. SELLECK EXPRESSES HIS OPINION

The approbation and co-operation of a man like Dr. Willard C. Selleck ought to give heart to any denominational officers. The following letter to the General Sunday School Association has meant new hope and determination:

Herewith I hand you check for my personal contribution toward the support of the General Sunday School Association.

The Association is leading our schools and our Church in the right direction not only in showing them how to teach and learn, but also in giving them something specific and Christian *to do*—I refer of course to the noble enterprise of aiding in the Near East Relief. This concrete participation in good work, Christlike work, is worth a thousand theoretical presentations of what we ought to do. You will have the joy of seeing a wonderful response from our people, far and near, young and old. We shall "learn by doing"— we shall *live out* the parable of the Good Samaritan.

Recently we started up again our suspended Sunday school, which we are going to learn to call "Our Church School." We resumed with twenty-one members, including adults, and shall expect to double the number in the near future. I shall give the school a great deal of my personal attention, and I mean to make it a *School of Doing* as well as a School of Worship and a School of Study. In fact, this is what I put before the people last Sunday, on the blackboard:

"Our Church School—For Worship, Study, Service, Together."

With all kind regards and good wishes,

Yours very truly,

W. C. Selleck.

Riverside, Cal.

* *

REPORTS ARE GOOD

Returns are just beginning to come in from our latest request for information about membership. Here are the figures from the first five cards:

	Jan. 1, 1920	1921	Gain
Bridgeport, Conn	83	136	53
Utica, N. Y.	60	102	42
Hinsdale, N. H.	20	20	
Chester Depot, Vt.	35	42	7
Auburn, Me.	150	168	18

This shows a gain of 120 members from five schools, an increase of 34 per cent.

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 30. Hutsonville, Ill.
Jan. 31. Peoria, Ill.
Feb. 1. Clinton, Ill.
Feb. 2. Eldorado, Ohio.
Feb. 3. Cincinnati, Ohio.
Feb. 4. Blanchester, Ohio.
Feb. 6. Washington, D. C.

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HOOSIER HOPES

The reorganization of the Indiana State Union, after several years of more or less suspended animation, is one of the hopes for the immediate future. Last spring the Muncie Union was reorganized, and it is now taking the lead in the reorganization of the state.

The Director spent three days visiting some of the Indiana churches, and assisted in the formation of a Senior Union at Salem Church, in the country near Peru. As soon as the new church building is ready for use, another Union will be formed at Oaklandon, and Manchester and Pleasant Valley are expected to fall into line. There are Junior Unions in prospect at Logansport and Indianapolis.

* *

A STATE RALLY

Following the example of Maine and New York, the Indiana young people gathered for a conference and rally at Muncie on Saturday and Sunday, Jan. 15-16. The last session of the State Sunday School Convention planned for a series of visitations, each school being urged to send two representatives to visit another school designated by the Association. Muncie was selected for the first visit, and the Sunday schools co-operated by choosing young people as their representatives, that they might also bring home the inspiration of the young people's meetings. It was a striking instance of "Co-operation for power; power for service."

The rally opened with a conference on Saturday afternoon, when methods of Union work were discussed, and possibilities for local Union organization were presented. A banquet and social time occupied the evening.

The Sunday school hour on Sunday morning was devoted to a service of dedication of the Christian flag, the American flag, and the banner of St. John's Sunday school, all of them a Christmas gift from Mr. W. C Ball.

The morning service of worship was in the hands of the young people, as the day was being observed locally as Young People's Day. The sermon was given by the Director of Young People's Work.

In the afternoon, there was a service of consecration, followed by the regular meeting of the Muncie Junior Union, which, under the capable superintendency of Rev. Almira Cheney, gave a demonstration for the out-of-town visitors and the parents of the children of the work that is being done in the devotional meetings. For a Union only a few weeks old, it was a most creditable showing. Few Unions with much longer experience could have done better.

The program of the rally closed with a devotional meeting of the Senior Union, followed by the regular evening service of the church, at which Dean S. Macomber of Chicago, vice-president of the National Union, was the speaker.

There was every evidence of a marked revival of interest in the work of the Union throughout the state. Indiana will soon be lined up with the rest of the country in the forward march of the hosts of the Universalist young people.

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THE GATHERING OF THE CLANS

For this week, at least, Chicago is the center of the Universalist Universe. Some of the denominational officials are already on hand. A luncheon for Mrs. Wilkins is being held at Dr. Fisher's. Dr. Huntley is supposed to be in the city; Dr. Lowe has been circulating in this and neighboring states for several days; Luther Robinson has just arrived from the Far West, meaning Stockton, Ill., on a belated train; others are expected momentarily. The Illinois and Iowa Conventions and several parishes in other states are sending their ministers here to-day.

This gathering, centering around the opening of the Western Headquarters offices in St. Paul's parish house, will mark the beginning of a new day for Universalism in this section. The greatest significance of the occasion is that the policy of contraction and centralization has been succeeded by one of expansion. If the Universalist Church planned to remain as it is to-day, there would be little need for a Western Headquarters office.

But any one who has any idea that the Universalist Church is going to remain as it is to-day, and that it is sufficient to plan for to-day's needs, belongs to an age that is gone, never to return. We have stopped apologizing for our littleness, and are getting ready to be big. We have returned to the days of our youth and are buying clothes that do not exactly fit us to-day, but that we expect to grow into within a short time. Some of our previous denominational attempts at clothing our ecclesiastical body have been like the foot-binding of the Chinese women: our growth has been limited, and deformity would have resulted had we persisted. Now we are planning ways by which we may grow to fit the clothes with which we are providing ourselves, and the event will justify what some are likely to call foolish extravagance and others a compromise with sectionalism, but which some of us believe to be an act and adventure of faith.

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YOUNG PEOPLE'S DAY

As the time for the annual observance of Young People's Day draws near, word reaches us of the plans which several Unions have made for the observance of the day. In many churches the young people will take entire charge of the service, "by and with the advice and consent" of the pastor. In other places, where for various reasons it does not seem possible to carry out this full suggested program, the young people will be given some part in the service, and in some instances a speaker from outside the local church, an officer of the state or national Union, will give the address. In still others, the pastor will give a sermon of challenge to the young people of the church.

In all these various ways, the Church is gixing evidence, first of its faith in the young people, who can carry large responsibility to-day, if they are given a chance, and second of its realization that the future of the church depends upon the young people of to-day, whose training is the most important part of the church's business.

The church which observes Young People's Day is building for to-morrow.

Stanley Manning.
Director of Young People's Work.
Chicago, Jan. 17.

For the Quiet Hour

Righteousness is a great word of both Testaments. One of the greatest beatitudes is spoken concerning those who hunger and thirst after righteousness. By this I suppose he means those whose ruling passion is a desire to be right and to do right. That is the one craving, he tells us, that is sure to be satisfied; the man who wants to be right more than he wants anything else in the world will be right. His will is one with God's will, and it must prevail. But what do we mean by right? We say that this is a moral universe, which means that human beings are so constituted and so related that they must behave in a certain way toward the Father in heaven and the brethren by their side; there is a right way for them to live, and when this way is found and followed, individual men and women reach their fullest development, become the men and women they were meant to be; and the society composed of such men and women is full of happiness and peace. And this is what Jesus means by righteousness—the fulfillment of these right relations which subsist between ourselves and God on the one hand and ourselves and our fellowmen on the other hand.

Washington Gladden.

Thou that hast given so much to me,
Give one thing more—a grateful heart.
George Herbert.

Among Our Churches

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Before reported	147
Beulah, Kentucky	1
Auburn, Maine	4
Roxbury, Mass.	7
Total	159

Colorado

Denver.—Jan. 2 we celebrated the thirtieth anniversary of the founding of the church and the payment of the mortgage, dated Nov. 8, 1895. Mrs. Albert W. Colson gave a sketch of the history of the church from the beginning, drawing many items of interest from her own memory and from the memory of others who have had part in the thirty years' work. Greetings from former pastors were read, among them Dr. Selleck, who was first to establish regular services in Denver. A manuscript of his farewell sermon gave an accurate account if his part in the establishing of the church. A procession of children marched down the center aisle with the mortgage, and were met at the front of the church by Hon. E. R. Harper, chairman of the board of trustees, and Mr. Fred H. Thompson, clerk, whose name appeared on the note as representing the church. Mr. Harper spoke briefly on the loyalty and devotion of those who had served the church during the thirty years, and Mr. Thompson, applying the match, destroyed the visible evidence of what had been a twenty-five years' debt.

Connecticut

Norwich.—The church has been working hard for the Crusade, and expects to double the membership in every department. The Armenian offering totaled $187.45, and that to Japan $51. The Bible School has united with the others of the city in a Community Teacher Training Class, which has an excellent faculty, including Professor Wells of Hartford School of Pedagogy.

Illinois

Joliet.—There has been a healthy growth in all departments of church life. We celebrated the ninth anniversary of the pastorate of the Rev. Walter H. Macpherson, Sunday, Dec. 26, and at the January meeting of the Board of Trustees it was voted to appropriate $600 for the purpose of more thoroughly equipping the several Sunday school class rooms. The equipment will consist of sets of Kent & Madsen wall maps, a large type revised version of the Bible for each pupil, blackboards, models, etc. We are also planning to equip a beautiful up-to-date Sunday school kindergarten. One feature of our church work is the maintenance of a play-room where the children of parents who wish to attend church are entertained during the sermon hour. This has helped materially in building up the Sunday morning attendance. We are actively engaged in the denomination-wide campaign for new members and we are confident of a large number who will join at Easter. Sunday, Jan. 16, the children of the Sunday school voted to request their parents to serve a very simple Sunday dinner Jan. 23. and to bring as an offering for the Armenian fund on Sunday, Jan. 30, the difference in the cost of this simple meal and what the usual Sunday dinner costs. We are hoping that we may persuade our congregation to practise this beautiful self-denial once a month, which will doubtless prove not only to the benefit of the Armenians but to the health and spiritual welfare of the flock in Joliet. We offer this as a suggestion for the whole denomination.

Stockton.—As a result of the visit of Rev. C. Kawabata, the Japan offering was the largest the church has ever given. At the annual meeting, Jan. 15, Rev. Luther R. Robinson, Midwestern Superintendent, was the guest of honor, and preached at the morning and evening services, Sunday, Jan. 16. Reports show that the church is in fine condition. Rev. Lucy Markley was unanimously elected to serve her third year as pastor.

Maine

Guilford.—On the Sunday evening before Christmas, Percy Mackaye's pageant "The Pilgrim and the Book," a symbolic presentation of the spiritual experiences of the Pilgrim Fathers, was presented. Rev. C. L. Eaton took the part of the Pilgrim, who comes to found his "Commonwealth of man," and to whom the Bible is his "lantern in the starless night." Satanas, the Pilgrim's other self, voices his fear of persecution and of death. When he has been worsted by Satanas, Revelation, who represents the Bible, brings to his aid the Spirits of the Old and New Testaments. These summon first Moses, David, and Isaiah as representatives of the Law, Psalms and Prophets, and later the Star of the East, John and Paul, who voice the message of the disciples and apostles. The Pageant is written in Biblical language. The lines are rich with meaning drawn from the history and spiritual experience of mankind. The music is an essential part of the beauty of the performance. The child spirits of the Old and New Testaments chant, and the choir and congregation sing. Written by one of America's foremost poets and dramatists this pageant is worthy of presentation in other churches besides Guilford. Mr. Mackaye drew the inspiration for the play from Saint Gaudens' statue of "The Puritan" at Springfield, in which the heroic figure of the Puritan is seen garbed in a great cloak, using a great staff and carrying a Bible. The enthusiastic appreciation of the pageant evinced by the large audience which filled the church shows that our people value the worth-while in drama.

Waterville.—"The Mabel Keyes Averill Parlors," the gift of Dr. Averill, were opened in November, and many social events have since been held in them. The Sunday school meets there on Sundays as well. A church supper netted $100, and the Christmas fair brought in about $700. At the close of the year all bills were paid, leaving a balance in the treasury of $500. The Comrades of the state hold their meeting at this church this month, and it has been voted to invite the State Convention to meet at Waterville next September. The Mission Circle has nearly doubled its membership, and is working for North Carolina and Japan. Work for the Crusade is well organized and promises large results.

Auburn.—Two Bates College seniors, a teacher of the Lewiston High School, and a bright young lawyer have just joined the church. On Jan. 12, the Women's Missionary Society held a highly successful meeting. One hundred and thirty-seven delegates and visitors were present, and splendid addresses were given.

Bangor.—On Jan. 9 seals and diplomas were awarded for record attendance, one pupil having had perfect attendance for thirteen years, two for ten years and two for eight years. Fifty-three had a perfect attendance during the past year, six of whom were from the primary department. With such a phenomenal record, it is little wonder that the Sunday school is forging ahead.

Norway.—The annual parish meeting was held Jan. 6 with about seventy in attendance, the largest in years. Reports indicate that 1920 was the most prosperous in twenty years. By the first of last July all of the Drive quota subscriptions had been paid in full. The General Convention has been paid its percentage and the balance with other subscriptions from individuals and the Ladies' Circle was used to take up a note of twenty-one years' standing, which amounted two years ago to $2,200. The Ladies' Circle reported net earnings of $1,439.41 and all expenses paid and a balance of $895 in the treasury. Reports from the parish treasurer and trustees of the endowment funds were very gratifying. Extensive repairs were made last year on the church edifice and parsonage. At the instance of the pastor a committee was appointed to report at the next annual meeting as to the conditions of the original deed of the parish property with view of transferring same by trust deed to the Maine State Convention in the near future. The Sunday school under the superintendency of Mr. Maford Mann

flourishing and has a Cradle Roll of thirty. A Young People's Christian Union was organized Dec. 12, with twenty-seven members. This is a direct result of the visit of Rev. Stanley Manning, Nov. 30. Congregations are large and the finest spirit of harmony prevails throughout the parish. Rev. Chester Gore Miller began his eighth year as minister last October.

Portland, Messiah.—The annual meeting of the church was held Jan. 9. Reports showed every organization in prosperous condition, all expenses adequately met, and no debt upon the building. Resolutions of regret on the resignation of Rev. F. S. Walker, commending him for his six years of service, were passed.

Lewiston.—The Men's Social Unit was changed at an enthusiastic meeting to the Elm Street Chapter of the Universalist Comrades. With a membership of forty-three, this local chapter is the largest in the state. Officers were elected as follows: President, Ralph Aston; vice president, Edgar Berry; secretary and treasurer, Ralph Cutler; trustees, Elton Chandler, Herbert S. Shorey and Dr. S. L. Andrews. Mr. L. L. Peck, president of the state chapter, installed the officers. At the annual parish meeting, reports showed the church in a most prosperous condition. All indebtedness has been met, and a good balance is in the treasury. There is a large troop of Boy Scouts in the church.

South Paris.—J. A. Kenney, chairman of the board of trustees, stated at the annual meeting of this parish Jan. 3, that the past year was the most prosperous since the founding of the society seventeen years ago. The pastor in a two weeks' whirlwind campaign in December, 1919, personally solicited subscriptions to the amount of $3500, the full mortgage and note indebtedness. The subscription list was eight feet long and packed solid with signatures of members of the society and business men of South Paris and Norway, many of whom were members of Orthodox churches. The amount raised was over three times that asked in the denominational Drive. The Drive was not made in this parish, however, because the pastor was committed of his own volition to raising the parish debt long before the Drive was inaugurated by the General Convention. Special services were held in the church after the collection of the subscriptions, ministers of other churches attending, and the mortgage and notes were burned by the pastor. In a deed dated April 15, 1920, the parish property was formally transferred in trust to the Maine Universalist Convention, thus fulfilling the principal condition on which the minister was willing to raise the indebtedness. The parish is now free from debt. The Sunday school, under Mr. Arthur E. Forbes, is forging ahead, has had many new books added to its library and has a fine balance in the bank. The Optimistic Club, made up of ladies of the parish, is engaged in Bible study and holds regular weekly meetings. Jan. 1 Rev. Chestoer Gore Miller entered upon the twelfth year of his pastorate.

Massachusetts

Somerville, Winter Hill.—At the annual meeting, Jan. 12, the resignation of Rev. Hendrik Vossema was accepted. He leaves to become pastor of the First Church in Medford, where he has received a hearty and unanimous call. During his pastorate of eight years, the church has been entirely released from debt, the young people's societies have been raised to a high standard, and the church school has been greatly benefited by his untiring effort.

Roxbury.—On Jan. 4, the 100th anniversary of the dedication of the church, the Deaconess Society gave an excellent program, and the pastor, Mr. Spear, read extracts from Father Ballou's sermon given at the founding of the organization. At the annual meeting, the men served the supper. Reports from all departments were most encouraging. The parish has raised all its indebtedness, with also an increase in benevolences. The Massachusetts State Ministers' Meeting was held in the church Jan. 10.

Jamaica Plain.—The pastor, Rev. M. C. Ward, has been president the past year of the Jamaica Plain Federation of Churches. Union services of the thirteen churches in the federation are held, and under its direction a school of religious education is conducted. At Christmas the church and Sunday school held a joint service, modeled on the program recommended by the General Sunday School Association. A Christmas contribution was sent to Armenia.

Attleboro.—The break-the-record-Sunday was all that its name implied. Forty-eight more attended Sunday school than ever before. Though Mr. J. L. Sweet, the teacher, was away, twenty-nine men were present. Contributions from the various church societies to the Near East amounted to $328.23, aside from individual donations.

Salem.—In his annual report Rev. U. S. Milburn stated that thirty-eight new members had been received into the church during the past year, and appealed for still greater membership for the Crusade. The parish endorsed the quota system of apportionment for the Japan Mission, and asked the Trustees of the State Convention to look into the advisability of putting all Universalist state philanthropies on the same basis. The pastor has been granted a month's leave of absence, and started Jan. 26 for North Carolina under the direction of the John Murray Lectureship Committee.

Canton.—The last Sunday of the old year was observed by the burning of the mortgage which had burdened the church for many years. Mr. H. Everett Beal, chairman of the parish committee, spoke upon the history of the organization since its founding in 1819. The minister, Rev. S. E. Franc, spoke on the life of the parish, and the oldest member assisted in the final destruction of the mortgage. The Christmas fair was the largest ever, netting $308.07. On Jan. 2 Dr. George E. Huntley spoke on "A Near View of the Near East." Over $115.17 was given to Armenian relief.

Franklin.—The Sunday school gave its annual party on Christmas eve, to about ninety of its own members, and thirty children, invited in from the mill districts. A fine supper was served at five o'clock, after which all marched to the church above, where they found a large tree, beautifully lighted and decorated, and surrounded by many gifts. Santa Claus quickly put in appearance, and delighted the little folks by calling many of them by name, and handing out books, games, dolls and toys as well as many useful gifts with a liberal hand. Each child, too, was given a bag of candy and an orange. During the two days preceding Christmas the Sunday school teachers had been busy sending out baskets of provisions to needy families and in several instances warm clothing and underwear were furnished. The school also sent a Christmas gift of $25 to Dr. Jordan's colored children in Suffolk, Va., and contributed $25 to Armenia, making over $200 that they have raised for this cause during the past year.

Minnesota

Minneapolis, Redeemer.—The church has been growing steadily. Seventeen men and twenty-eight women joined the church in 1920, of which number twenty-three were from the Sunday school. In addition, there were fourteen christenings and baptisms.

New Hampshire

Concord.—At the annual meeting of the parish, twenty new members were voted into membership. Reports from the various organizations showed the church in a flourishing condition, a substantial balance in the treasury, and over $200 contributed to Armenian Relief. Rev. Harold H. Niles was again chosen minister, with a considerable increase in salary. During his pastorate, fifty-two have joined the church, many have united with the parish, and the congregations have more than doubled in size. It was voted to repair the interior of the church.

New York

Cicero.—Under the leadership of Rev. Julia M. Tobey, the church is doing a wonderful work, and the congregations are larger than ever before. Over $200 has been sent to the Herbert Hoover fund. The church has been saddened by the death of Mr. George McCullock, long one of its regular members.

Washington Heights.—Our Junior Scouts and Bluebirds, about eighty children, are preparing for "Parents' Night," when they will demonstrate their work. Rev. F. N. Withey, formerly a Congregationalist, and Chancellor Marvin Dana, D. D., LL. D., an Episcopal clergyman,

and author of many books on science, philosophy and literary criticism, are applying for fellowship through this church. One young man will prepare for the ministry and another is a possibility.

Mount Vernon.—All branches of the church are unusually active. The quota for the new year was raised in December, enabling the church to hold its annual meeting without adjournments. Christmas was celebrated in a generous manner, by church and Sunday school. The pastor and wife were given a donation party at the tree. The church remembered its organist generously. This church is in the Crusade for membership, beginning with a census of the parish, and a reorganization of its membership.

Auburn.—A local chapter of the Universalist Comrades was formed recently. A good supper well interspersed with songs and pleasantries was served by the Unity Class. Rev. J. E. Price spoke upon the origin and purposes of the order, and then called upon other speakers, the last emphasizing the fact that the organization was rapidly mobilizing the man power of the Universalist Church. Officers were elected as follows: Glenn Adams, president; Elman Campbell, vice-president; Norman Spencer, secretary; William Wheeler, treasurer; Messrs. Davis, Wagner and Van Cott, trustees.

Pennsylvania

Towanda.—At the annual parish meeting, R. E. Eilenberger was elected trustee to fill the vacancy caused by the death of G. M. Clark. The other trustees were reelected, and H. E. Rockwell made president. Mr. Eilenberger was also chosen delegate to the Detroit Convention. Under the superintendency of L. E. Newell, the Sunday school is doing fine work, and in the church there is a host of earnest workers.

Erie.—On Jan. 3, Mrs. E. J. Rockwell, of Erie, celebrated her ninetieth birthday anniversary, when her children, grandchildren and great-grandchildren gathered at her home. Twenty-three of the family connection were present. Mrs. Rockwell has been an active and interested church and Sunday school member for seventy years nearly, and has not only subscribed to the *Leader*, but has contributed many other subscriptions.

Philadelphia, Messiah.—A new advertising plan is being tried. Every week 1,000 cards announcing the program for the following Sunday are printed, and distributed in different localities. They are also given out just before the service at the entrance to the cloister. By this method it is hoped to materially increase the size of the congregations.

Rhode Island

Woonsocket.—For several years the Sunday school has had a "Giving" Christmas, each class bringing its gifts to be sent to some charitable institution, or for war relief work. This year on the Sunday before Christmas the children brought their "barrels" of money for the Armenian orphans. Two Christmas parties were given, the first one for the parish, and the second for the poor children of the city. At the former a cantata was presented, and then came the Christmas tree, at which the kindergarten children received presents, but all the rest brought gifts for the guests of the following evening. Sixty children were invited from the Day Nursery and Children's Home. The results of the party were so successful, and the children made so happy, that the Sunday school is planning to entertain 100 children next year.

Vermont

Northfield.—After a delicious oyster supper served by the men, Jan. 14, the annual business meeting was called. The pastor reported that nine new members had joined the church, and the treasurer reported all debts paid with a surplus in the treasury. During 1920 the church mortgage had been fully paid, and Mrs. Belle Stone, who had been longest connected with the church, burned the mortgage. The Ladies' Aid have helped substantially in paying the current expenses of the church, having earned during the year nearly $1000.

Concord.—The annual parish report was the best in many years. The Japan and state quotas have been promptly filled, and with all bills paid, there is a goodly balance in the treasury. The principal of the high school has become deeply interested in the Sunday school and is now enrolled as a teacher. Rev. N. S. Hill is working hard for the Crusade. His sermon, "Motives in Religion," set the pace for the New Year.

Brattleboro.—During Christmas week, the older members of the Sunday school gave a supper, and a supper was also served to the younger children. One of the younger classes gave a play, in which all took their parts admirably. On Jan. 9, the new officers of the Sunday school were installed by Rev. D. E. Trout. There has been a gain of twenty-five in the average attendance over the previous year. The parish held its annual meeting on Jan. 6, when officers were re-elected. The resignation of Mr. Trout was regretfully accepted. He leaves March 1, to become pastor of St. Paul's Church in Springfield, Mass.

Bellows Falls.—Reports from the various departments show the church in thriving condition. The treasurer reported more money raised in the past year than ever before. Over $800 has been contributed to the organ fund; to the General Convention and the Great Drive nearly $600; to the Armenian relief $725, making a total of over $1,300 given to missionary and benevolent causes. The Men's Club has held several public meetings, at one of which Mr. Newcomb, of the Executive Department of the Boston & Maine railroad, spoke on "The Railroads and Transportation Problem." Under the leadership of Mr. Earl Chandler, an ex-service man of the Y. D., the Y. P. C. U. has held weekly meetings with increased attendance.

Wisconsin

Wausau.—The Christmas Mystery Play "Logos" was produced at the Community Service Sunday afternoon preceding Christmas. About sixty took part, portraying in six episodes the story of the Nativity. The church was crowded to its capacity, and quite as many were turned away as were present. The local papers report it as the most impressive religious service ever held in the city. The last Sunday morning in the year, the morning services were conducted by three of the leading laymen of the parish, Judge A. H. Reid, Prof. C. A. Balcomb, and Hon. A. L. Kreutzer. Senator Kreutzer gave an address on "The Importance of the Church to the Every-Day Man and Woman." It was an eloquent and appealing address, and made a profound impression upon all who heard it. The laymen are planning for larger things in the near future.

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MASSACHUSETTS MEN!

Last Call for Big Banquet—Feb. 4

Speakers: President Cousens of Tufts, President Sykes of St. Lawrence, National Secretary Carr of the Universalist Comrades.

Tickets, Two Dollars.

A Live Time Guaranteed

Order tickets of State Superintendent Leighton *before Tuesday, Feb. first.*

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THE RHODE ISLAND CONFERENCE

The Rhode Island Universalist Conference met at the Murray Church, Attleboro, Mass., Jan. 13, with about 100 in attendance. A talk on church advertising was summed up in the words, "Personal effort is best." Dr. Tomlinson advocated more apostolic preaching in the churches, and asked what men were doing to hand down something good for the coming generation. Rev. Isabella Macduff spoke on "The Bible and Missions," and in the evening Hon. Elisha C. Mowry of Providence ably handled the subject of "Putting the Church Across through the Press."

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UNIVERSALIST CLUB OF BOSTON

Dr. Doremus Scudder, formerly interested in Red Cross work in Russia, many years a missionary in Japan and at present General Secretary of the Greater Boston Federation of Churches, will address the Universalist Club at the February meeting which will be held at Hotel Bellevue, Monday evening, Feb. 14, at 5.30 p. m. His subject will be "Christian America's Attitude toward Japan.' Dr. Scudder is a close friend of Rev. Nelson Lobdell, formerly one of our mission band in Japan Universalist Club members will have a fine opportunity to hear a man who understands our many problems in the East. If not a member of this Club why not plan

to join at once and share in this growing fellowship? Mr. V. A. Sears, 53 State St., Boston, is our secretary, and will be pleased to give any information about the Club.

William R. Thomson.

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FROM FLORIDA

Rev. Stanard Dow Butler writes from Tarpon Springs, Florida:

"No minister ever entered a neater or better equipped parish house than did we at Tarpon Springs. This is the church to which Mr. George Innis, Jr., has presented three magnificent paintings which in years to come will give increasing fame to this church. The church is open every Tuesday afternoon to accommodate the increasing numbers who wish to see the pictures. The Tarpon Springs church is thoroughly established. It has a good constituency, composed for the most part of those who come from regions where there is no liberal church. Plans are under way for building an addition to the parsonage for an endowment.

"The need of a liberal church in St. Petersburg is imperative. The congregation, composed of Universalists, Unitarians and others liberally inclined, is large and growing. Here, too, many living in localities where there is no liberal church eagerly avail themselves of these services. To see Unitarians and Universalists alike interested, worshiping and working together, is prophetic of a united liberalism. We should have a church in St. Petersburg now and a minister giving his entire attention to the work in this marvelously growing city."

Mr. and Mrs. Butler made the trip from New York to Florida in their car, attending the Alabama State Convention on the way.

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LENTEN READING

Daily Bible Readings, in folder form. Selected and arranged by Rev. Laura Bowman Galer, published by the Women's National Missionary Association. Free, upon application to Miss Ruth Lamkin, 359 Boylston St., Boston, Mass.

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IOWA LETTER

Webster City.—Our ladies cleared over $250 at their Christmas sale, one of the most successful in years. The Sunday school is doing well enough to hearten us in all church work. * * **Osage.**—Our young people home from college holidays took their places in choir and all church work. The Christmas tree and party was a successful event in our school. * * **Mitchellville.**—Our annual meeting was held Jan. 10. Reports showed gains in Sunday school, Y. P. C. U., Juniors, Mission Circle and church membership and a larger balance of funds in the treasury than in ormer years. * * **Boone.**—Our Sunday fchool is increasing in numbers. Services sre held every Sunday. Preaching at a0:15 followed by Sunday school * * **Nelada.**—"Grandpa" Payne and wife are v living here. He has just celebrated his eighty-ninth birthday—probably the oldest Universalist minister west of Chicago, hale and hearty at this advanced age, one of the best known and best loved of men in the West.

O. G. Colegrove.

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Some Worth-while Books

Anthology of Magazine Verse for 1920. By William Stanley Braithwaite. Small Maynard & Co.: Boston.

The eighth annual issue of this anthology has just come to hand. It is always welcome to lovers of good poetry. Its author has again and again proved his integrity of mind and his catholicity of spirit. His reading is inclusive, his taste excellent. His gravest fault is a certain academic provincialism due perhaps to an excees of Boston and New England in his background and environment. If Mr. Braithwaite could live for a while amid the great silences of mountain and forest and plain he might easily become a great instead of a good critic. Nevertheless he is an excellent guide for the general reader, seeking a way through a year full of verse, but well nigh empty of poetry.

Opened almost at random, the page will show something worth reading. Possibly there is no single poem in it that will outlive its author. Here and there, however, amid repetitions of old moods and variations upon familiar themes, one comes upon a prophecy like "To Other Marys," by Mary Carolyn Davis, a sense rather than an expression of a new universal and a renewed eternal. From such signs, we may take heart to believe that if the tide is still out it has turned from ebb to flood.

The Boy with the U. S. Inventors. By Francis Rolt-Wheeler. $1.75.

No novel is more thrilling than the romance of invention, and no fairy tale more wonderful than the incredible accomplishments of the inventor. In this book, Dr. Rolt-Wheeler has described intricate mechanisms and complicated processes so clearly and simply that the average reader can readily follow him. To the boy with a mechanical bent and an inventive mind, here is an invaluable possession. "The progress of the world lies in new ideas," the author points out in his preface, and later he states that "the value of invention does not lie in making life easier, but in making it better." This we must all learn if our religion is to keep pace with modern invention.

The Threat of Sitting Bull. By D. Lange. $1.50.

Young lovers of adventure will welcome a new Indian story by D. Lange. The Northern plains, the buffalo range, and western Montana furnish a setting which suggest to the imagination of the boy thrilling adventures and harrowing escapes. The account of the great Indian uprising in defense of their last buffalo hunting ground, and the battle of Little Big Horn, in which not a white man survived, can not fail to satisfy the boy's craving for the sensational. Not only will he enjoy the story, but a chapter of American history will be added to his knowledge.

Neighbors. By Wilfred Gibson. $2.00.

When Robert Frost began to interpret rural New England in a verse free from most of the faults of free verse all lovers of poetry rejoiced in the enrichment of our common life. Wilfred Gibson in "Neighbors" turns first of all to the lives of the poor and simple folk and gives us glimpses of how they may look to God. "Anthony Earnshaw" will suggest the quality of others:

"We found him sleeping in the drifted snow
Beside his buried but still breathing ewes.
'Tis rarely granted any man to know
And find, unsought, the death that he would choose;
Yet he who'd always labored among sheep
Since he could walk, and who had often said
That death should find him working, stumbled dead
Succoring his flocks, and by them fell asleep.

"Spare sinewy body with brown knotted hands
Lean weathered face and eyes that burned so clear
From gazing ever through the winds that blow
Over wide grassy spaces, one who stands
Beside you, quiet on your hurdle-bier,
Envies your hard-earned death amid the snow."

The poems of the group "In Khaki" have the same vivid vehemence, under a sober restraint of phrase. Here is "The Oleograph:"

"After the bomb, there stood one parlor-wall,
Papered with roses, still defying fate.
And smiling in its gold frame over all
A portrait of King Edward, hanging straight
The glass unbroken and the gilt unsmashed,
Still blandly beaming, if a trifle bored,
As it had blandly beamed when darkness crashed
On him who hung it by its crimson cord."

In the "Home" group there is another but not different message, that life is greater than our understanding. "Michael," the baby, tells us so:

"Why should he wake up chuckling! Only hark!
Chuckle on chuckle, lying in the dark
Alone in his little cot. What may there be
That we, for all our wisdom, can not see,
Gazing grave-eyed, in the old heart of night
To fill his baby heart with such delight?"

Steeplejack. By James Gibbons Huneker. 2 volumes. Illustrated. $7.50.

This well-known critic of music and art, who is also a very human being rich in experience and mellow in philosophy, has

known everybody of note in his chosen fields for the last quarter of a century, and writes the chronicle of his years for the entertainment of musicians, critics, writers, artists, and all students of human nature.

The Happy Hunting-Grounds. By Kermit Roosevelt. Illustrated. $1.75.

A memorial to the joyful companionship of father and son in their hunting expeditions in Africa and South America, and full of the Rooseveltian spirit. There are references to various personalities who became associated with the Colonel in his adventures, and the concluding chapter is a well-deserved tribute to Captain Seth Bullock, a lifelong friend and one of the last of the frontiersmen.

The Letters of William James. Edited by his son Henry James. Illustrated. 2 volumes, $10.00. 650 numbered copies $20.00.

Those who think of William James as the eminent psychologist and philosopher have several surprises in store for them in reading his letters—his merry heart, tender affections, and ability to put himself into his correspondence, whether he wrote what Howells called "whoops of blessing" to an author or chatted or paper with his "Beloved 'Arry," the elder brother whom the world knew as Henry James the novelist. But the greatest surprise is that he hesitated in choosing his life work—"the honorable, honored and productive business of printing seems most attractive!"

The Americanization of Edward Bok. $5.00.

This "autobiography of a Dutch boy fifty years after" certainly beats the Dutch! The high light in it is the chapter called "A Boston Pilgrimage," recording the way in which this artless youth broke into that sanctum of literature and hobnobbed with its shining ones; and from start to finish it is fascinating to all kinds of people, even those who, like a certain professor, knew Mr. Bok "chiefly by his circulation!"

Labrador. By William Brooks Cabot. Illustrated. $3.00.

Most of us are somewhat familiar with the Labrador coast because of Dr. Grenfell's splendid work there, but the interior is another story, which Mr. Cabot, who has been exploring this unknown country for twenty years, has lived and traveled with the Indians, and learned their language, tells as no one else can. The illustrations are unique—almost a hundred photographs and maps.

BOOKS RECEIVED

Nineteen Hundred and Now. By Thomas Edward Fotterton. The Church Printery: Grand Avenue-Lefferts Place, New York City.

The Church and Industrial Reconstruction. By the Committee on the War and the Religious Outlook. Association Press: New York City.

A Religion for the New Day. By Charles F. Dole. B. W. Huebsch, Inc.: New York.

The Passing Legions. By George Buchanan Fife. The Macmillan Co.: New York.

With the Doughboy in France. Edward Hungerford. The Macmillan Co.: New York.

The Unwrought Iron. By Frederick M. Eliot. The Beacon Press: Boston.

The Truth of Christianity. By Lt.-Col. W. H. Turton, D. S. O. Wells Gardner, Darton & Co., Ltd.: London.

Great Leaders of Hebrew History. By Henry Thatcher Fowler. The Macmillan Co.: New York.

Ambassadors of God. By S. Parkes Cadman. The Macmillan Co.: New York.

The Religion of a Layman. By Charles R. Brown. The Macmillan Co.: New York.

What and Where is God? By Richard LaRue Swain. The Macmillan Co.: New York.

Living Again. By Charles Reynolds Brown. The Harvard University Press: Cambridge.

Ask and Receive. By Aaron Martin Crane. Lothrop, Lee and Shepherd Co.: Boston.

Shall We Stand By the Church? By Durant Drake. The Macmillan Co.: New York.

Is Hell Eternal or Will God's Plain Fail? By Charles H. Pridgeon. Funk & Wagnalls Co.: New York.

The Call to Unity. By William T. Manning. The Macmillan Co.: New York.

Wanted—A Congregation. By Lloyd C. Douglas. The Christian Century Press: Chicago.

The Old Testament in the Life of To-day. By John A. Rice. The Macmillan Co.: New York.

The Story of the American Red Cross in Italy. Charles M. Bakewell. The Macmillan Co.: New York.

The American Red Cross in the Great War. By Henry P. Davison. The Macmillan Co.: New York.

Church-Going Pays. By Edward E. Keedy. Horace Worth Co.: Boston.

The Boy with the U. S. Inventors. By Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co.: Boston.

* *

Notices

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Owing to the removal of Rev. D. E. Trout of Brattleboro and of Rev. H. L. Thornton of White River Junction from the limits of this Convention, the Executive Board of the Universalist Convention of Vermont and Province of Quebec has appointed Rev. George F. Fortier of Morrisville, chairman, and Rev. C. R. Stetson of Springfield to complete these unexpired terms.

George F. Fortier, Chairman.

Married

Barney---Heselton. Greene---Edwards.—In Whitesville, N. Y., Dec. 31, 1920, by Rev. J. D. Herrick, Howard H. Barney and Helen G. Heselton, and Earle Greene and Agnes M. Edwards.

Obituary

Mrs. Emma Giberson Embley

By the death of Mrs. Emma G. Embley, the Hightstown, N. J., church lost a staunch supporter. She was in her eighty-fifth year, having been a resident of Hightstown all her life. She is survived by a brother, a son, and five grandchildren. The Universalist church being at present without a pastor, funeral services were conducted by the local Methodist minister.

Miss Anna B. Averill

Our church at Dover, Me., has recently met with a great loss in the death of Miss Anna B. Averill, for many years clerk of the parish. Miss Averill was a life-long Universalist, the daughter of a minister of our Church. In the organization of the Dover and Foxcroft church she was a leading spirit and always gave untiringly to its service of her time and strength. The affairs of the whole denomination were much in her mind and on her heart. A constant reader of Universalist publications and a frequent attendant at the larger gatherings of the Church, she was an intelligent and broad-minded adherent of the Universalist Church in the largest sense of that term She saw her church, too, as a part of the great Christian army whose task is the conquest of evil throughout the world. Best of all, her faith in a victorious God upheld her through all difficulties and perplexities, and inspired loving service to family and friends, to the sick and unfortunate, and to the institutions in which she believed. Uncounted friends who loved her mourn her loss, and hold her memory dear.

Leland Richmond

Leland Richmond, son of Mr. and Mrs. Anson M. Richmond, died Dec. 4. He was twenty-three years old, a graduate of the local high school, and of an electrical school in Washington, D. C. He belonged to the Masonic Lodge and to the Whitesville, N. Y., Universalist Church. The death of this bright and promising young man is keenly felt. Rev. J. D. Herrick of Towanda, Pa., a former pastor, officiated at the funeral.

Robert Barrett

Robert Barrett died at his home in Newtonville, Mass., Jan. 2, after an illness of only a week, from pneumonia, He had just passed his eighteenth birthday, and had one more year in high school before entering Dartmouth College. He had practically made up his mind to prepare for the ministry, and would have made just the kind of minister our denomination needs. He had been active in the Young People's Union, and in the past few years had attended nearly every State and National Convention of the Y. P. C. U. The whole family are active and devoted Universalists. In the summer they have gone to Ocean Park and Ferry Beach, and Robert was always tremendously interested in church and missionary work. Together with his interest in the more serious things of life, he had a cheery disposition, fairly radiating happiness wherever he went.

Funeral services were conducted at his home by Rev. Stanley Manning.

Hulda Miller McCrew

Hulda Miller McGrew died at Jeffersonville, Ohio, Jan. 22. She was born in Sharonville, Ohio, in 1845. She is survived by a husband and son.

Mrs. Harriet M. Newman

Mrs. Harriet M. Newman, a devoted member of the First Universalist Church of Haverhill, Mass., for more than fifty years, died suddenly on Dec. 11, after an illness of only two days.

Mrs. Newman was born in Wilmington, Vt., July 6, 1837, but moved to Brattleboro when she was a young woman.

On Oct. 29, 1863, she was married to Isaac M. Newman. They came to Haverhill in 1866, where Mr. Newman died in 1869.

Possessed of a beautiful contralto voice, Mrs. Newman through her faithful study with the best teachers in Boston and unfailing devotion to her work, became one of the finest church and oratorio singers in New England. For eighteen years she sang in the North Congregational Church, Haverhill. Five years she was soloist in the First Universalist

Church of Lowell. Six years she sang in the First Universalist Church of Haverhill.

As an oratorio singer Mrs. Newman had few equals anywhere. As a concert singer she was gifted, too. As a teacher, her influence was great.

She was a devoted Universalist, having joined the Haverhill church in 1867. For many years she had charge of the primary class in the Sunday school. She was a member of the Ladies' Circle and the Mission Circle and a constant attendant at all church activities.

Mrs. Newman lived her faith and was of an optimistic, forward-looking nature, remaining a hard and useful worker to the very end of her life.

Funeral services were conducted by the Rev. Leroy W. Coons, D. D.

On Sunday, Jan. 9, there was special music at the First Universalist Church, given in her memory.

Appropriate resolutions were drawn up by the Ladies' Circle and presented to the family.

Miss Ellen Augusta Moore

The death of Miss Ellen Augusta Moore removes one of the oldest members of the Nashua Universalist Church. She died in the old homestead in which she was born eighty-five years before.

She had watched with uncommon interest the growth and progress of the city, and from her scrapbooks furnished many interesting items for the history of Nashua. She was interested in the organizations connected with the Universalist church and was for seventy years a member of the Ladies' Howard Circle.

She is survived by two sisters, Mrs. Levi W. Goodrich and Miss Etta S. Moore, also by two nieces, Misses Adella R. and Annie L. Goodrich.

Mrs. R. Jennie Davis

Mrs. R. Jennie Davis died Dec. 31, 1921. She leaves a sister, Mrs. Mary F. Cuddeback, and two brothers, Captain Harvey Cuddeback and A. T. Cuddeback, of Niagara Falls, N. Y. The funeral services were held at her residence at Rochester, N. Y., on Jan. 4.

REGISTER FOR 1921

Copy for the 1921 Register for corrections and additions should be in hand not later than January 31st.

WANTED

A minister for the pastorate of the First Universalist Church of Dover and Foxcroft, Maine. Will pay up to $2,000 per year salary to the right man. Are you interested? Then write to the address below. If not please pass it along to some one who you thin might be interested.

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Crackling

Another difference between death and taxes is that death is frequently painless.—*Louisville Post.*

* *

How would it do to amend the immigration laws so as to require every newcomer to bring a house with him?—*Dallas News.*

* *

Constantine polled 98 per cent of the Greek vote. As a friend of the Democratic Party we should like to know the name and address of his campaign manager.—*Little Rock Arkansas Gazette.*

* *

An actress says she can't live on $50,000 a year. A lot of people who would like to can't, either.—*Santa Rosa Republican.*

* *

A mere layman can't understand why efficiency experts don't get into business for themselves and monopolize the world.—*Cleveland News.*

* *

"One day," says Mr. Carnegie in his Autobiography, "my eleven-year-old nephew was seen to open the door quietly and peep in where Herbert Spencer and I were seated. His mother afterward asked him why he had done so. The boy replied, 'Mamma, I wanted to see the man who wrote in a book that there was no use studying grammar.' "

* *

Prof.: "Why were you tardy?"

Tom: "Class began before I got there."—*Orange Peel.*

* *

The origin of the bagpipe was being discussed, the representatives of different nations eagerly disclaiming responsibility for the atrocity. Finally an Irishman said: "Well, I'll tell you the truth about it. The Irish invented it and sold it to the Scotch as a joke; and the Scotch ain't seen the joke yet!"—*Watchman-Examiner.*

* *

According to the Federal Trade Commission the price of coal at the mine has gone up fifty-two cents a ten since 1918. Who got the other $9.48?—*Marion Star.*

* *

Almost any man has time to take two hours off to tell you how he is overworked.—*Cincinnati Enquirer.*

* *

Teacher (after lesson on snow): "As we walk out on a cold winter day and look around, what do we see on every hand?"

Pupil: "Gloves!"—*Life.*

* *

An income-tax form was returned recently with the following remark: "Sir, I belongs to the Foresters and don't wish to join the Income Tax."—*Tit-Bits.*

* *

Just when we are beginning to think we can make both ends meet some guy comes along and moves the ends.—*The Pacific Legion.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.
The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.
A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

The Trumpeter Swan. By Temple Bailey. Illustrated by Alice Barber Stephens. $1.90.
A pleasant romance presenting a bred-in-the-bone Virginian hero and heroine of spirit and charm, the center of a group of attractive Southerners.

Erskine Dale, Pioneer. By John Fox, Jr. Illustrated by F. C. Yohn. $2.
A tale of color, charm and thrill of southern pioneer folk of Revolutionary times.

The Devil's Paw. By E. Phillips Oppenheim. Frontispiece by H. Weston Taylor. $1.90.
Another of the author's novels of intrigue, the story of the bold plan of some English Labor Party leaders to throw England into chaos in the third year of the war.

The Top of the World. By Ethel M. Dell. $2.
A story of passionate love and intrigue in a South African setting.

The Valley of Silent Men. By James Oliver Curwood. Illustrated by Dean Cornwell. $2.
A stirring tale of hardihood, daring, and love set in the Canadian Northwest.

Black Bartlemy's Treasure. By Jeffery Farnol. $2.15.
The romantic adventures of treasure seekers on a quest for a hidden fortune.

Main Street. By Sinclair Lewis. $2.
The vividly realistic story of the encounter of an idealistic young college-bred woman with small-townism, set in Minnesota but universally true.

The Age of Innocence. By Edith Wharton. $2.
A brilliant re-creation of the New York of the '70's.

Moon-Calf. By Floyd Dell. $2.25.
A significant first novel of the biographical type portraying the reactions to life in the middle West of a youth of humble origin, a dreamer and idealist.

Potterism. By Rose Macaulay. $2.
A clever and witty English novel, a portrayal of philistinism in modern society, directing its chief attack against the popular newspaper.

Mary Wollaston. By Henry Kitchell Webster. $2.
A tremendously real picture of a fine sensitive type of present-day young woman.

Caliban. By W. L. George. $2.
A condemnation of the blind, mistaken spirit of materialism of the age, conveyed through the story of the rise of a yellow journalist.

Captain Macedoine's Daughter. By William McFee. $1.90.
The story of a girl of questionable antecedents, a compelling book pervaded with the haunting mystery of the sea.

Woman. By Magdeleine Marx. Introduction by Henri Barbusse. $1.90.
A courageous novel presenting a psychological study of womanhood.

The House of Lynch. By Leonard Merrick. Introduction by G. K. Chesterton. $2.50.
The struggle of an artist against the domination of his father-in-law's millions.

NON-FICTION

The Outline of History. By H. G. Wells. 2 v. $10.50.
A subtly written philosophic discussion and an interpretation of the facts of history from Wells' viewpoint.

The Autobigraphv of Andrew Carnegie. $5.
Sufficiently frank self revelation to put the reader on intimate terms with the narrator.

Memories of the Empress Eugenie. By Comte Fleury. 2 v. $7.50.
A dignified and restrained biography constituting a history of the Second Empire, as seen from the inside.

Steeplejack. By James Gibbons Huneker. 2 v. $7.50.
An intimate and unconventional autobiography of the critic and author—a personally conducted tour through the literary and artistic "Who's Who" of the past fifty years.

Margot Asquith. By Margot Asquith. 2 v. $7.50.
The frank and fearless autobiography of the wife of England's former prime minister abounding in reminiscences of figures distinguished in English society.

The Story of Opal: the Journal of an Understanding Heart. By Opal Whiteley. $2.
The diary of a little girl during her sixth and seventh years revealing her joyous response to the world of nature.

Roaming Through the West Indies. By Harry A. Franck. Illustrations from photographs by the author. $5.
Another delightful record of another "vagabond" trip, this time in company with Mrs. Franck.

The Greatest Failure in All History. By John Spargo. $2.50.
Mr. Spargo's fourth book on Bolshevist Russia and indictment of Bolshevism based upon its own official records.

Mind Energy: Lectures and Essays. By Henri Bergson. Translated by B. Wildon Carr. $2.50.
A faithful study of the mind of man arriving at such conclusions as to liberate the mind from bondage to the body and to connect it with a deeper reservoir of spiritual energy.

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